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A

COMPANION

FOR THE

Penitent:

And for Persons Troubled in

MIND.

CONSISTING OF

An Office for the Penitent, to carry on their Reconciliation with God,

And a Tryal or Judgment of the Soul, for discovering the safety of their Spiritual Estate.

And an Office for Persons troubled in Mind, to settle them in Peace and Comfort.

By JOHN KETTLEWELL,
a Presbyter of the Church of *England.*

LONDON: Printed for *Robert Kettlewell*, and Sold by *Benj. Bragg*, at the *White-Hart*, over against *Water-Lane*, in *Fleet street*, 1694.

Imprimatur,

February 15. 169$\frac{3}{4}$. *Ra. Barker.*

To the Inhabitants and Pariſhioners, of the Town and Pariſh of *Coles-hill*, in *Warwick-ſhire.*

My beloved Friends and Brethren,

THough by God's Providence, which moſt wiſely Orders all Things, I now live at a great diſtance from you; yet I ſtill retain a Paſtoral Affection for you, and ordinarily remember you in my Prayers, and have an Heart that is truly deſirous to ſerve you in the great Work of your Souls, and is glad when any pains of mine can prove ſerviceable to you therein.

I remember the Labours which I have ſpent among you, with a very ſincere and good Will, tho' alaſs! with much weakneſs, in my great

Lord and Maſters Service; and I hope alſo that you will not forget them. And if by tract of time, many things which I have taught you have ſlipt out of your Memories, (as I cannot expect but they have;) yet much of that, which I prepared and preached to do you good, I printed, whilſt I was among you, for the Benefit of others, and the Books are in many of your Hands, and may be in more, wherewith you may refreſh your Memories when you pleaſe.

In thoſe labours of my Miniſtry, which I took among you for a courſe of ſeveral years, I thank God I endeavoured to lay before you his whole Counſel, according to the beſt my Skill. And ſuited my Diſcourſes, to the needs of the place, and to Times and Seaſons, to poſſeſs you with ſuch Thoughts and Tempers, as I judged needfull to ſupport your Spirits, and to direct your

your Practice under them. And I was not silent, but warned you, yea, sometimes till I even wearied some of you with warnings, against your Spiritual Dangers, when I thought any great Danger to your Souls drew near. For you your selves know, Brethren, that I have not kept back the Truths of God from you, nor suppressed them at the times when you had most need to be put in mind thereof; tho' I found some were like to be displeased therewith, and as St. *Paul says,* to count me their Enemy for telling them these Truths. * Gal. 4. 16.

Now there must be a strict Account given one day, both how I have discharged my part in that Station, and how you have discharged yours. And my Hearts desire, and earnest Prayer for you all is, that you may, both bear in Mind all the faithful Warnings and Instructions, which according to the best of my

underſtanding, I was continually preſſing upon you, and left with you; and may likewiſe willingly, and carefully follow them. That ſo when both you and I are brought before our ever Bleſſed and Great Maſter, (as moſt certainly we ſhall be,) we may both rejoyce together; I for having been your affectionate and Faithful Monitor, and you for having afforded a willing, a mindful, and an obedient Ear.

And now, ſince I am out of the way of ſerving you otherwiſe, I have ſent this Companion among you, to miniſter to your moſt Serious *and Holy Thoughts, and to direct and go before you, both in your* Prayers, *and in your Practice. And I deſire, that by your frequent and conſiderate uſe thereof, you would turn the Hymns and Prayers contained therein, to become the familiar and genuine Senſe and Language of your Hearts. Learn habitually to breathe theſe*

Thoughts,

Thoughts, and daily to live by them. And by this means you may both perfect the work of your Repentance, and preserve the Peace of your Conſciences, which are the greateſt and moſt concerning things you have to mind, and the chief things, which I earneſtly pray you that you would, and hope that you will mind, all the days of your Lives. And this I ſhall look on, as the beſt, and the moſt obliging Return, that you can make to me for this Labour of Love; *which I deſire you to receive, not only as a Token of my Reſpect and Kindneſs to you, but alſo as a proper means, which, by God's Bleſſing, may do you good, if you pleaſe.*

I humbly commend it to the Acceptance and Bleſſing of the Almighty, without which it will be of no force, either among you, or among any others. And I heartily commend you all, to the Protection

of his Good Providence, and eſpecially to the Guidance of his Grace, that he would deliver you from all dangerous Errors and Wickedneſs, and both make you perfect in the doing of his Will, and give you Comfort in the ſame. I *remain, my Beloved Friends and Brethren,*

Your truly Affectionate Friend, and Faithful Monitor, in the Work and Service of the Lord Jeſus,

John Kettlewell.

From my Houſe in *London, Jan.* 23. 1693.

THE
Introduction.

DIrections and Helps for Repentance, can never come out of Season. For Repentance is * *the one thing neceſſary*, and the chief Buſineſs of all Men in this World, and will be ſo whilſt they live in it. The beſt do daily need it, to make up their daily Failures, their Defects and Forgetfulneſs. And the bad, have no time to delay it for one Moment, having deferred a great deal too long already, to ſhake off their ſinful Habits, and to ſet themſelves with all their might to pleaſe God, and to ſecure their Everlaſting Peace.

* *Luke* 10. 42.

Eſpecially this time of Lent, is a Seaſon, wherein great numbers profeſs to make this their Buſineſs. For from the early uſage and practice of the

the Church, this has ſtill been made a ſolemn time for Sinners to call their Sins to Remembrance, and to ſeek Gods Mercy and Forgiveneſs of the ſame, by earneſt Prayers, and amendment of Life, and by afflicting of themſelves, and bringing forth Fruits worthy of Repentance.

And to help them in ſo neceſſary and beneficial a Work, I have compoſed and publiſhed the following Offices, hoping that they may prove acceptable to my Heavenly Maſter, and ſerviceable to direct and compleat the Repentance, and to ſettle the Comfort and Peace of ſome of his beloved Servants, into whoſe Hands his Providence ſhall bring them.

In the *Office for the Penitent*, I have endeavoured to mark out diſtinctly the ſeveral Steps, and full compaſs of a Sinners Reſtauration, or Reconciliation with God. Wherein I have all along interwoven inſtructions with their Devotions, and ſet their Work before them, that they may ſee what they have to amend, and what they are to doe to work out their

their Pardon, as well as how they are to petition for it.

I have ſought to make the Soul acquainted with its Diſeaſe, without which it would neither know what it has for God to forgive, or for his Grace and its own Care to Remedy. And I have been very particular in ſome Forms of Confeſſion, to affect it with a more diſtinct and effectual Senſe of the ſeveral maladys which it lyes ſick of, and which, as it muſt beg Mercy for, ſo in the Courſe of its Daily Care, it muſt both diligently and deſignedly ſet its ſelf by God's help to Cure.

Where Sin is the Diſeaſe, the great Goſpel way of Cure, is true Repentance. And this I endeavour to ſet out, in all the neceſſary parts, and great and worthy Fruits thereof. I lead the Penitent to expreſs the ſame in ſuch Acts, as through the Merits of *Chriſt*, are the trueſt atonement for Sins, and have the moſt expreſs promiſes of Mercy and Forgiveneſs made to them. And then I inſtruct him to comfort up him-

himſelf, with an humble claim and application of thoſe Expreſſions of the Divine Mercy and Condeſcention, which are given to us for our Confidence and Conſolation in performance of thoſe Acts, And if he takes care to ſay all that I have here put into his Mouth, with Sincerity, and is really affected as theſe forms expreſs, he is a true Penitent, and may be a comfortable one; he has thereby ſecured his Everlaſting Peace, and may quiet and revive his Spirit, with the joyful Sence thereof.

In the *Tryal* or *Judgment of the Soul*, for diſcovering the ſafety of their Spiritual Eſtate, I have given them as clear, and full, and withall as brief a view as I can, of the final account which will be exacted of them. I have run through the ſeveral Heads of Tryal and Examination, and raiſed ſuch queſtions upon them, as I take to be moſt pertinent and deciſive of their future Condition, and fitteſt to ſettle their preſent Peace, and then give them the Benefit thereof, by ſetting their Anſwers and God's

God's Promiſes together, and apply ing all to themſelves. My Deſire is, ſo far as my Skill would reach, to omit no queſtion which is neceſſary to their Safety: and my care has been, as I am able, ſo to word all, as that they may ſerve to clear their doubts and uncertainties, upon the ſeveral parts of their account, but beget none in them.

And this part will be of chief account and uſe, to both the other Offices. For it is the trueſt Tryal of Penitents, and the trueſt Direction for them in carrying on and compleating their Repentance. And it is the ſureſt Ground of Peace of Conſcience. For, containing the full Draught of ſettling our Peace with God, it muſt give the beſt Light and Direction for Peace in our Selves, which lyes in ſeeing that God is at peace with us.

Tho' the buſineſs of theſe Papers is not to prove and argue, but briefly to Direct; yet to the ſeveral Heads, which I have made the *Articles of the Penitents Tryal*, I have prefixed *Texts of Scripture*, to ſhew that God

God has made them the *Terms of his Mercy*. But 'tis not unlikely, that ſome who will not be perſwaded to be ſo good as they ſhould, will think that I am ſtricter about this account than I need. And if they doe, I cannot help it, but they may. My Part is to deal faithfully, both by my Bleſſed Lord, and by them; and to repreſent things to them, as he has left them, and as in the end they will find them. So that if my Diſcourſe has more ſtrictneſs, than they could wiſh to hear from it, it is becauſe I look not how to ſuit their carnal wiſhes, but how to ſerve their Everlaſting happineſs. And becauſe I would rather have them offended with me for telling them unpleaſing Truths, whilſt they may ſerve themſelves by them; than flatter them with pleaſing Errors, till it is too late for them to rectifie the ſame, and prevent their own everlaſting Ruine and Deſtruction thereby.

In

In the *Offiice for Perſons troubled in Mind*, I am careful to have them fully ſenſible of that Holy Obedience, which is needfull to keep them ſafe; as well as to free them from thoſe unneceſſary miſtruſts and Fears, which render them uneaſie. I ſeek to give them a juſt ſenſe of the Things which trouble them, and to keep them from over-valuing them. And to make them acquainted with the true allowances of Favour, which God is ready to make to their Infirmityes, and with the ſeveral Grounds which they have to hope and look for them; and lead them on in their Devotions, both humbly to plead with God, and to comfort up their own Hearts with the ſame.

To the Offices, I have prefixed *Collections of Pertinent* and *proper Scriptures*. And theſe will ſerve the devout Minds, to expreſs their Devotion in, or to ſupport their Spirits withall; yea, and to guide and direct their Practice too. For they mark out their Duty upon the ſeveral Points which they refer to, and teach them,

not

not only how they may addreſs to God, but how they ought to imploy themſelves, and what the Work and Buſineſs is, which Gods Favour and their own Eternal wellfare, or which his Peace and their own require at their Hands.

A N

AN OFFICE FOR THE PENITENT.

SCRIPTURES.

Pſal. 32.
Pſal. 38.
Ezek. 18.
} { Pſal. 51.
Luk. 15.

1. *For* Godly Sorrow for Sins.

TO him will I look, that is poor, and of a contrite Spirit, and trembleth at my word. Iſa. 66. 2.

The Sacrifices of God, are a broken Spirit: a broken and a contrite Heart, O! God, thou wilt not diſpiſe. Pſal. 51. 17.

Turn,

Turn ye therefore *to me, with all your Heart, and with fasting, and with weeping, and with Mourning.*

And rent your Hearts, and not your Garments, and turn unto the Lord your God. Joel, 2. 12, 13.

Remember your ways, and all your Doings, wherein ye have been defiled, and ye shall loath your selves in your own sight, for all your Evils that ye have committed. Ezek. 20. 43.

Lord! Mine Iniquities are gone over mine Head, as an heavy Burthen, they are too heavy for me.

I am ready to halt, and my Sorrow is continually before me.

I will declare mine Iniquity; I will be sorry for my Sin. Psal. 38. 4, 17, 18.

2. *For* Penitential Confession of the same.

IF *our Heart condemn us, God is greater than our Heart, and knoweth all things,* 1 Jo. 3. 20.

Our Iniquities are all before him, yea, our secret Sins are set in the Light of his Countenance, Psal. 90. 8.

And

And therefore, *He that covereth his Sins, ſhall not proſper; but whoſo confeſſeth, and forſaketh them, ſhall have Mercy*, Prov. 28. 13.

If we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs, 1 Jo. 1. 19.

I will ariſe therefore, *and go to my Father, and will ſay unto him, Father I have ſinned againſt Heaven, and before thee, and am no more worthy to be called thy Son*, Luk. 15. 18, 19.

Behold! I was ſhapen in Iniquity, and in Sin did my Mother conceive me, Pſal. 51. 5.

And ſince I was born, *I have gone aſtray like a loſt Sheep*, Pſ. 119. 176.

Mine Iniquities are increaſed over my Head, and my Treſpaſſes are grown unto the Heavens, Ezr. 9. 6.

But, Lord, *I acknowledge my Sins unto thee, and mine Iniquities have I not hid*, Pſal. 32. 5.

I acknowledge my Tranſgreſſions, and my Sins are ever before me.

Againſt thee have I ſinned, and done theſe Evils in thy Sight; that thou mighteſt be Juſtified when thou ſpeak-

eſt

eſt, and clear when thou judgeſt, Pſal. 51. 3, 4.

God be merciful to me, a Sinner, Luk. 18. 3.

To me, the chief among Sinners, 1 Tim. 1. 15.

To me, that have been at agreement with Hell, and made a Covenant with Death, Iſa. 28. 15.

And whoſe Deſtruction is of my ſelf, Hoſ. 13. 9.

3. *For* Reſolution of Amendment.

I.

IF *I regard Iniquity in my Heart, the Lord will not hear me*, Pſal. 66. 18.

Goe therefore, and ſin no more, Jo. 8. 11.

Sin no more, leſt a worſe thing come unto thee, Jo. 5. 14.

And *Remember from whence thou art fallen, and repent, and do the firſt works, or elſe I will come unto thee quickly*, Rev. 2. 5.

Repent, and turn your ſelves from all your Tranſgreſſions, ſo Iniquity ſhall not be your Ruin.

Coſt

Caſt away from you all your Tranſgreſſions, whereby ye have tranſgreſſed, and make you a new Heart, and a new Spirit; for why will ye dye, O! Houſe of Iſrael? Ezek. 18. 30 31. Is. 55. 7.

Waſh you, make you clean, put away the Evil of your Doings from before mine Eyes, ceaſe to do Evil, learn to do well, ſeek Judgment, relieve the Oppreſſed, judge the Fatherleſs, and plead for the Widow.

Come now, and let us reaſon together, ſaith the Lord; tho' your Sins be as Scarlet, they ſhall be as white as Snow; tho' they be red like Crimſon, they ſhall be as Wool, Iſa. 1. 15, 16, 17, 18.

II.

CReate *in me a new Heart, O! God, and renew a right Spirit within me,* Pſal. 51. 10.

I thought on my ways, and turned my Feet unto thy Teſtimonies.

I made haſte, and delayed not to keep thy Commandments, Pſal. 119. 59, 60.

Lord, *Incline not my Heart to any evil thing,* Pſal. 141. 4.

Turn

Turn away mine Eyes, from beholding Vanity, Pſal. 119. 37.

I have made a Covenant with mine Eyes, Job 31. 1.

Set a Watch before my Mouth, and keep the Door of my Lips, Pſal. 141. 3.

Remove my Foot from Evil, Prov. 4. 27.

Hedge up my way with Thorns, and make a Wall, that I may not find my former Paths to Evil, Hoſ. 2. 6.

Keep back thy Servant from Preſumptuous Sins; let them not have Dominion over me: then ſhall I be upright, and innocent from the great Tranſgreſſion.

Let the words of my Mouth, and the Meditation of my Heart, be acceptable in thy Sight, O! Lord, my Strength, and my Redeemer, Pſ. 19. 13, 14.

4. *For* Fruits worthy of Repentance

Bring forth Fruits meet for Repentance, Mat. 3. 8.

This ſelf ſame thing, that ye ſorrowed after a Godly ſort: Behold! what carefulneſs it wrought in you; yea, what clearing of your ſelves; yea, what Indignation; yea, what Fear; yea,

what

what Vehement Desire; yea, what Zeal; yea, what Revenge, or punishing of your selves, 2 Cor. 7. 11,

If the Wicked restore the Pledge, give again that he hath Robbed, and walk in the Statutes of Life without Committing Iniquity; none of his Sins shall be mentioned to him, he shall surely Live, he shall not Dye, Ezek. 33. 15, 16. Lev. 6. 2, 3, 4, 5.

If thou bring thy Gift to the Altar, and there remembrest that thy Brother hath ought against thee.

Leave there thy Gift before the Altar, and go thy way; first be reconciled to thy Brother, and then come and offer thy Gift, Mat. 5. 23, 24:

Forgive, and you shall be forgiven, Luk. 6. 37.

If ye forgive Men their Trespasses your Heavenly Father will also forgive you.

But if ye forgive not Men their Trespasses, neither will your Father forgive your Trespasses, Mat. 6. 14, 15.

Break off thy Sins by Righteousness, and thine Iniquities by shewing Mercy to the Poor, Dan. 4. 27.

Thine Alms are come up, for a Me
morial before God, Acts 10. 4.

They lay up in Store for us a goo
Foundation against the time to come
that we may lay hold on Eternal Life
1 Tim. 6. 18, 19.

Blessed are the Merciful, for they sha
obtain Mercy, Mat. 5. 7.

He shall have Judgment witho
Mercy, who hath shewed no Mercy; bu
Mercy rejoyceth against Judgment
James 2. 13.

5. *For* Pardon of Sins, and Ground for the Hopes thereof.

ENter not into Judgment with th
Servant, for in thy sight shall n
Man living be Justified, Psal. 143.
If thou, Lord, shouldest mark Iniqui
ties; O! Lord, who shall stand?
But there is Forgiveness with the
that thou mayest be feared,
With the Lord is Mercy, and plenti
ous Redemption. Ps. 130. 3, 4, 7.
He knoweth our frame, he remem
breth that we are but Dust, and pit
eth those that fear him, as a Father p
tie

pieth his own Children, Pſ. 103. 13, 14.

Likewiſe, *the Blood of Jeſus Chriſt his Son, cleanſeth us from all Sins*, 1 John. 1. 7.

The Chaſtiſement of our Peace was upon him, and through his ſtripes we are healed, Iſa. 5. 3, 5.

And *if any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous, and he is the Propitiation for our Sins*, 1 John 2. 1, 2.

For *him hath God exalted, to give Repentance, and forgiveneſs of Sins*, *Acts* 5. 31.

And that Repentance, and Remiſſion of Sins, ſhould be preached in his Name among all Nations, beginning at Jeruſalem, Luke 24. 47.

This is a faithful Saying, and worthy of all Acceptation, that Chriſt Jeſus came into the World to ſave Sinners, 1 Tim. 1. 15.

He came not to call the Righteous, but Sinners to Repentance, Mat. 9. 13.

And *there is Joy in Heaven over one Sinner that repenteth, more than over Ninety and nine juſt Perſons, which need no Repentance*, Luke 15. 7.

Create in me a clean Heart therefore, *O! God, and renew a right Spirit within me.*

And hide thy Face from my Sins, and blot out all mine Iniquities, Ps. 51. 9, 10.

6. *For* Comfort in the same.

PUrge me with Hyssop, and I shall be clean; wash me, and I shall be whiter than Snow.

Make me to hear of Joy and Gladness, that the Bones which thou hast broken may rejoyce.

Restore unto me the Joy of thy Salvation, and uphold me with thy free Spirit.

Then will I teach Transgressors thy ways, and Sinners shall be converted unto thee, Ps. 51. 7, 8, 12, 13.

Blessed are they that Mourn, for they shall be comforted, Mat. 5. 4.

He will speak Peace to his People and to his Saints, but let them not turn again to folly, Ps. 85. 8.

I said I will confess my Transgressions to the Lord, and thou forgavest the Iniquity of my Sin.

For this shall every one that is Godly pray unto thee in a time when thou mayest be found, Ps. 32. 5, 6. Psal. 102. 17, 18.

De-

Depart from me all ye workers of Iniquity, for the Lord hath heared the voice of my weeping.

The Lord hath heard my Supplication, the Lord will receive my Prayer. Psalm 6. 8 9.

PRAYERS.

I. Prayers upon the Several Parts of Repentance, in particular and distinct Forms.

1. *A Confession of Sins.*

I.

O! Almighty and most Gracious Lord, look in Mercy upon me the meanest of thy Servants, Who am less than the least of all thy Mercys, and have deserved the heaviest of thy Judgments, and am not worthy to lift up mine Eyes to the place where thine Honour Dwelleth.

I am a Sinner, O! Lord, yea a Sinner altogether, [*and one of the*

chief among Sinners.] I was born in Sin, and ever since have lead a Life suitable to that beginning. For to the shame of my Face, and to the praise of thy long Suffering, O Almighty God, I do here with a truly humble and contrite Heart, confess to thee, that I have shamefully neglected and let alone those good things, which I ought to have done, and have done those Evil things, which I ought to have forborn: Of both these I am heinously guilty, both in Thought, Word and Deed. And have wickedly incurr'd the same, against the innumerable Endearments of thy Mercys, and Terrors of thy Judgments; against all the good Motions of thy Grace, and against the many seasonable admonitions which I have had from Spiritual Advisers, and against the voice and struglings of my own Conscience. I have done these things, O! Lord, and have continued to do them, repeating the same many times, yea, alas! too many of them in ordinary course; yea, and that after my own manifold,

old, and ſolemn Promiſes and Engagements, that I would offend therein no more.

Lord be merciful to me, a miſerable Sinner.

II.

AND in all theſe Tranſgreſſions, O! Righteous Father, I have acted, as a moſt impudent Sinner, flying in the Face of an infinite Majeſty; and paſſing all theſe heinous Affronts, where I owe the utmoſt Love and Reverence. And as a moſt preſumptuouſly venturous and daring Sinner, provoking that Power, which can Torment, and utterly deſtroy me at its Pleaſure.

Lord be merciful unto me, a bold and preſumptuous Sinner.

III.

I Have therein dealt moſt diſingenuouſly and ungratefully, O! Merciful Lord, riſing up againſt thee the Author of all my Bleſſings: and flying in the face of that Mer-

cy, which fosters and sustains me, even whilst I am thus basely affronting and despising it, and which is heaping new Obligations upon me every Moment. Under all these grievous Offences, I have first begged thy Patience, and then fallen to abuse it. I have first prayed to be spared, and then turned basely to provoke thee after thou hast spared me, and have abused all thy Mercys, to an opportunity of committing more Offences, and of rereturning hatred where I have received the greatest, and most endearing Love.

Lord be merciful unto me, a base and ungrateful Sinner.

IV.

YEA, O! Holy Father, I have therein dealt falsly and deceitfully with thee, promising Obedience, whilst I am in need of thy Mercies, but practising none after once I have received them. In the midst

midſt of all my pretences, to Honour and Honeſty, and regard to my word amongſt Men: I have been wretchedly careleſs, of dealing Honourably or Juſtly with thy Divine Majeſty, and of keeping my word with thee, tho' thou art always faithful, and canſt not fail in the leaſt tittle of thy word with me.

Lord be merciful to me, a falſe and faithfleſs Sinner.

V.

AND in all this, O! My Dear God, I have done moſt fooliſhly, all this while madly hindering and reſiſting my own everlaſting Mercies, Peace, and Safety. And inſtead thereof, making a Covenant with Hell, and ſecuring and haſting on mine own Eternal Miſery, and heaping up ſorrows, which never can be born, and which admit of no Remedy.

Lord be merciful unto me, a blind and deſperately fooliſh Sinner.

VI.

SO that in my ſelf, O! Moſt Righteous Lord, I am nothing but Sin and Miſery. My paſt Life, can ſhew nothing, for which thou ſhouldeſt accept me. Nor can I reaſonably expect, that thou ſhouldeſt give heed to my word, or truſt me when I promiſe to do better, having ſo frequently, and ſhamefully broke my word with thee already.

But, O! Almighty and moſt Gracious Father, thou haſt Mercy enough, to pardon all my Wickedneſs; and Grace enough to eſtabliſh all my Promiſes, and to keep me true to them: and to thee alone, do I fly for both. I do not juſtifie, nor excuſe my Wickedneſs, but utterly condemn it, and condemn my Self for the ſame. 'Tis Forgiveneſs, O! Father, that I ſeek, and 'tis merely from thine abundant Mercys, and for my dear Saviour's infinite Merits, that I hope for it. Oh! Thou who forgiveſt Sinners, forgive me

me a great Sinner. [*The greateſt of Sinners.*] Oh! thou great Phyſician of Souls, who cureſt Sinners, cure me who ſeek to thee alone for Remedy againſt all my Sins. Reſcue me from the Power and Bondage of my own corrupt Luſts, by the greater power of thy Grace; and deliver me, good Lord, from doing ill, and from all tormenting Fears of ſuffering thine Eternal Wrath and Vengeance for the ſame, through the Merits and Mediation of thine only Son, and my only Saviour and Redeemer, Jeſus Chriſt. *Amen.*

Other Forms of Confeſſion, are added afterwards; whereof the Penitent may ſerve himſelf, and wherewith he may ſuit his Spirit, as he ſees Cauſe.

2. *A Profession of Godly sorrow for Sins, and of Resolutions of new Obedience.*

I.

* Ezekiel 20. 43. I * *call my ways to remembrance, O! Lord, wherein I have defiled my Self,* and remember them with a troubled Heart. † *My evil doings are* † Psal. 51. 3. *daily before mine Eyes,* and have made me vile, and loathsome in my own Psal. 38. 4. sight, as they have done in thine. They are a burthen upon my Spirit, a * *sore burden, and too heavy for me to bear.*

But now, O! My God, with a penitent Heart I turn from them, and resolve by thy Grace to cast away all my Transgressions, which are are most highly displeasing, both to thee, and to my self. From this Day forward, I am fully purposed † Ezekiel 18. 13. *to forsake them.* O! then † *let them not be my ruine.*

God be merciful to me, a returning Sinner.

II. And

II.

AND from them, O! Holy Father, which are the ſhame, and ſorrow of my Life; I turn to thee, who art the Glory and Comfort, and ſhalt ever be the Guide and Governour thereof. I turn to thee, with a * *broken and contrite Heart*; O! Receive, and Comfort it, and *deſpiſe it not*. I return too thee, with my whole Heart, and make no reſerves, nor will retain any allowance of any of my former Sins, no not of thoſe, which ſeemed moſt delightful or ſerviceable unto me, and are hardeſt to part with. * Pſal. 51. 17.

I † *remember*, O! Lord, *from whence I am faln*, and reſolve by thy help, *to do my [illegible] vows*. I *will* * *make haſt to do t[illegible]*, and *not delay to keep thy Comm[illegible]dments*. I beg no greater Mercy, than to be found ſtedfaſt in thy ways, nor ſhall account any things to be ſo great favours to me, as thoſe which ſerve to keep me in the ſame. I will † Revel. 2. 5. * Pſalm. 119. 60.

moſt

most heartily thank thee, O! Thou Faithful Guide and Keeper of returning Souls, if thou wilt be pleased to † *hedge up my way with Thorns*, or with any worldly Difficulties, that may keep me *from finding my way to my former Vanities*. For 'tis the unfeigned Desire of my Heart, and shall be the great Endeavour of my Life, above all things to keep true to thee; and my chiefest prayer to thee is, to keep me from falling any more from the way of thy Fear, or from forfeiting thy Mercy.

†Hosea 2.6

God be merciful to me, a Returning Sinner.

III.

AND having now by thy Grace, these holy Thoughts and Purposes in my Heart; I earnestly beg of thee, O! Blessed Author and finisher of all Grace, that I may never loose them. I give my Heart to thee, and humbly pray, that it may always be in thy hands, since it is so unconstant in what is good, and

nd prone to turn aſide to what is vil, when it is in mine own keeping. O! Father, keep it ſtedfaſt, and unalterable in thy ways. * *Let it not be inclined to any Evil thing*, nor lean towards any of my former Vanitys. † *Keep mine Eyes, from beholding wickedneſs*; and mine Ears from liſtning thereto. Let not * *my Lips utter any thing that is Ill*, nor *my* †*feet move a ſtep in any of the Paths of Death.* But hold my whole Spirit, Soul, and Body, in ways of thy Fear; and continue me under the Comfortable hopes of thy favour, through Jeſus Chriſt my Bleſſed Lord and only Saviour, *Amen*.

* Pſal. 141. 4.

† Pſal. 119. 37.

* Pſ. 141. 3.

† Prov. 4. 27.

3. A Profeſſion of the Fruits of Repentance, and the Conditions of Forgiveneſs.

I.

I Have ſinned grievouſly, O! Lord, but I am angry at my ſelf for my Sins, and deſire to prevent thy Juſtice, and to take Revenge upon my own Head for my Tranſgreſſions.

And

And however disposed, and easie I was, to be drawn aside before; yet now thou hast filled my Heart with such * *a Godly Sorrow*, and Compunction for my Sins, as begets in me a *Vehement Desire*, and *Godly Care*, to sin no more.

* 2 Cor. 7. 11.

By the help of thy Grace, O! Merciful God, I am ready now * *to walk in those Statutes*, which I have formerly transgressed; and *to give again*, whatsoever I have at any time unjustly taken away; and to make full amends to the uttermost of my Power, for all the Wrong and Damage which I have ever done to any.* And where, either by my Example, or by my Counsel and Persuasion, or by my Importunities, I have tempted others, and drawn them into Sin; It shall be the Study and Care of my Life, to make them sensible of the Heinousness, and extream Danger thereof, as, thro' the Blessing of thy Grace I am, to recover them out of the same.*

* Ezek. 33. 15.

* *particularly*, &c. here name particulars

* Here name Particulars. *Particularly*, &c.

God be merciful to me a Returning Sinner.

II. I

II.

I Am contented, O! Holy Father, to ſubmit my ſelf to thoſe, who have juſt cauſe to be offended with me, and to uſe all fair ways of Reconciling my ſelf to them, before I hope for Reconciliation and Peace with thee. †I freely forgive all thoſe, that have Treſpaſſed againſt me, and with good Will offer them my Pardon, as I moſt heartily deſire thine.** And my Hearty Deſire and Purpoſe is, to ſtudy doing Good to my Brethren in their Needs, that I may not be held unworthy to receive it from thee in mine own; and to ſhew Mercy unto others that I may not be aſhamed to ask it for my ſelf, and that the Rigorouſneſs and Unrelenting hardneſs of my own Dealings towards them, may not deprive me of the favourable Indulgence, and Mercifulneſs of thy Dealings towards me.

† *Particularly, &c.*

** *Particularly, &c.*

God be merciful to me, and forgive me, a Merciful and Forgiving Sinner.

III. I.

III.

I Have no Hope in my self, O! Gracious Lord, but only in thy Mercy. Nor any expectation of the same, thro' my Deservings, but meerly thro' thy Blessed Son's Infinite Merits. Nor rest my Soul upon * any *other Name given among Men*, whereby thy Justice may be satisfied, and my Sins expiated, but on his alone.

* Acts 4. 12.

God be merciful to me a Great, but an Humble and Believing Sinner.

IV.

I Am heartily sorry for all the Sins which I can call to Mind, and do yet know my self to have been guilty of, and am fully purposed by thy Grace, as far as I can, to amend them. And I am truly desirous to discover all the rest, which are yet hid from me, that I may be as particularly sorry for the same, and amend them too. And I humbly and earnestly pray thee, O! Father of Mercies

ies, that for Jesus Christ's sake, thou would'st be pleased to accept this my Repentance. Receive it, O! Lord, according to the Riches of thy Mercies, and supply whatsoever is wanting therein by the Power of thy Grace. And place me among the number of those, who are truly contrite for all their evil ways, and whose Repentance has prepared them for the free and full Remission of all their Offences, through the Merits and Mediation of Jesus Christ our Lord. *Amen.*

4. *A Prayer for Pardon of Sins.*

O! Holy and most merciful Father, spare me thy poor Sinful, but Repenting Creature. Spare me, good Lord, spare me, and let me not perish in my Sins, now I am heartily troubled and sorry for them, but thro' thine infinite Mercies, find pardon of the same.

I am

I am a Sinful Person, O! Lord
* 1 Tim. 1. 15. But thou, Blessed Jesus, art * the *Saviour of Sinners.* And thy coming into
† Mat. 9. 13. the World, was † *to call Sinners to Repentance.* Lord, I come, and Repent at thy Call; cast not me and my Repentance away from thy Presence.

I have gone astray, and am very defective in my return home, thro' the frailty of my Flesh. But thou, Gracious Lord, considerest our frailties. Thou * *knowest our frame, and*
* Psal. 103. 13. *considerest whereof we are made.* Oh!
† Psal. 130. 3. be not † *extream to mark mine Offences,* nor to exact Rigors in my Repentance of the same; but for Christ's sake, make me all needful, and favourable Allowances.

Now I have found the way to thy Fear, let me find the Comforts of
* Psal. 51. 17. thy Mercy. I have a truly * *Contrite Heart, O! Lord, despise it not.* My
† Is. 66. 2. &c. 57. 15. Spirit † *is broken, and trembleth at thy word*; O! *Lord, revive it.* It
* Matt. 11. 28. is * *heavy laden, and wearied* with my Sins; O! my God, give it ease
† Psal. 103. 14. from the same. † *Pity me,* O! Father

ther, *as a Father pitieth his own Children.* Receive me, as the offended Father * did the *returning Prodigal.* Tho' I † *was lost*, yet now, by the Blessing of thy Grace, *I am found* again. Oh! welcome thy *lost* † *Sheep* when it returns home; and let * *there be joy in Heaven on the Repentance of me a lost Sinner.*

* Luk. 15
† ver. 32.
† v. 4,5,6.
* v. 7, 10.

Oh! † *let the Blood of Jesus cleanse me from all my Sins.* Let his Intercession for me in thy Presence, make my Peace, and appease thy Wrath. Shut not thine Ears, against the Voice of his Blood, nor be deaf to his Mediation, but hear him my Advocate for my Pardon. And let me find the Forgiveness of all my Sins, that thy troubled and trembling Servant may have Peace, and that thou may'st be sought unto, and feared and served by Sinners, who will return unto thee in hopes of thy Grace and pardoning Mercy, thro' Jesus Christ our Lord, and only Saviour, *Amen.*

† 1 Jo. 1. 17.

Two Collects in the Office of Commination.

I.

O! Lord, we beseech thee, mercifully hear our Prayers, and spare all those who confess their Sins unto thee; that they whose Consciences by Sin are accused, by thy merciful Pardon, may be absolv'd, thro' Christ our Lord, Amen.

II.

O! Most mighty God, and Merciful Father, who hast Compassion upon all Men, and hatest nothing that thou hast made, who wouldest not the Death of a Sinner, but that he should rather turn from his Sin, and be saved; mercifully forgive me my Trespasses; receive and comfort me, who am grieved and wearied with the Burthen of my Sins. Thy property is always to have Mercy; to thee only it appertaineth to forgive Sins. Spare me therefore, good Lord, spare me whom thou hast redeemed; enter not into Judgment with thy Servant, who

who am vile Earth, and a miſerable Sinner; but ſo turn thine Anger from me, who meekly acknowledge my Vileneſs, and truly repent me of my faults, and ſo make haſte to help me in this World, that I may ever live with thee in the World to come, thro' Jeſus Chriſt my Lord, Amen.

5. A Prayer for *Peace of Mind, and Comfort upon the ſame.*

LET me have thy Peace, O! Gracious Father, and comfort my trembling and broken Heart with the Hopes thereof. Cauſe me * *to hear the Voice of Joy and Gladneſs,* and revive me with the Aſſurance of thy Love. O! that I may be able from my own Experience, to ſpeak great things of thy readineſs, to receive and comfort returning Sinners; and thereby draw back others to thy Service, who are ſtill running aſtray from the ſame. O! that by ſeeing thy Goodneſs upon me, † *every one that is Godly may ſeek to thee* in their Diſtreſs, and find Mercy, as I have done.

* Pſal. 51. 8.

† Pſal. 32. 6.

But,

But Lord, having found thy Mercy to poor Sinners, let me not abuse it, or presume upon it. Let me not take Heart to repeat my Sins, because thou art ready and glad to grant Forgiveness. When thou hast spoke comfortably to me, make me carefull * *to sin no more, lest a worse thing come upon me*; but to keep on in all holy and thankful Obedience unto thee, and never † *more to return to folly.* Let the Sence of thy Mercies, O! My God, serve no other use in me, but to encourage my Repentance, and to support me in thy Fear, till I come at length to enjoy thy Eternal Favour, through Jesus Christ my Lord, *Amen.*

* Jo. 5. 14.

† Psal. 85. 8.

For *Peace of Mind*, and *favourable Allowances*, and *hopes of Mercy*, the Penitent may have more particular Provisions, if he is desirous thereof, in the *Office for one troubled in Mind.*

2. Pray-

2. Prayers for Confeſſion Sin, and Repentance of the ſame, in one continued Form.

1. *A Form and Confeſſion of Sins, and of Repentance for the ſame.*

I.

O! Almighty, and moſt Righteous Lord, I do here with grief of Heart, and with ſhame and deep Humility confeſs unto thy dreadful Majeſty, that my Sins are exceeding many and great, and have been frequently Repeated.

I have oft-times tranſgreſſed out of Ignorance; O! that I could not ſay careleſs Ignorance, under Opportunities of Knowledge; yea, or affected Ignorance, eſpouſed for Earthly ends againſt Light and clear Evidence, which was enough to ſhame and ſilence me, tho' not to gain and convince me. But I have tranſgreſſed oftner out of Negligence, Worldly Fear, or Deſire; yea, alaſs! too oft, out of preſumptuous Wil-

fulneſs, condemning the Evil, whil
I was a doing it, and offending wi
tingly, and with Checks and Conv
ctions to the contrary*.

* Eſpecially, *&c.* here mention *Particulars.*

And theſe Sins I have been draw
to, againſt all the Endearments of th
Mercies, and all the Alarms an
louder Warnings of thy Puniſhment
againſt all the Rebukes and Striving
of thy Grace, and of my own Con
ſcience, and of other faithful an
ſeaſonable Admoniſhers. And a
gainſt all mine own Purpoſes an
Engagements, Deliberately made
and ſolemnly profeſs'd, and fre
quently Repeated, that I would of
fend therein no more.

*Lord be merciful to me, a Grea
and Wretched Sinner.*

II.

BUT thou, O! Bleſſed Jeſus, by
making thy ſelf a Sin-Offering
for us, art come to take away the
Sins of all, who truly Repent there
of. And, O! merciful Lord, tho
my Sins are many and grievous, yet
I do not deſire to overlook them, but
would

ould gladly ſee and diſcover them
l, that I may penitently bewail
nd forſake them. And Oh! That
o corrupt Paſſions, nor love of
Worldly or Carnal Intereſts, may
ver byaſs me, or blind my Eyes
rom ſeeing of the ſame, whilſt
here is ſpace left me to repent
f them. And as for thoſe Sins, which
do know my ſelf to be guilty of, I
do not cover, but with ſhame con-
feſs them. I do not juſtifie nor ex-
cuſe, but condemn my ſelf for the
ame.

I ſtand thereby Guilty, O! Lord,
of higheſt Diſobedience, againſt the
ſtricteſt Obligations; of wretched
Diſingenuity and unthankfulneſs, a-
gainſt the moſt endearing Mercys;
and of moſt ſtupid Folly, againſt
my own cleareſt, higheſt, and moſt
laſting Intereſts, throwing away
thy favour and future Joys, for
empty ſhows and ſhadows, and a
bleſſed Eternity for moments of Va-
nity.

I reflect on all this, O! Merci-
ful God, with bitterneſs, and with
a Spirit wearied with mine own

ways. I see and lament my o
folly, and abhor mine own vilen
on account thereof. I wish wi
all my Soul, that those Sins had n
ver been done, and would take an
way to undoe them, and most ea
nestly desire, and fully propose b
thy Grace, that I may doe so n
more.

God be merciful to me, a self condemning and repenting Sinner.

III.

LOrd, I am burden'd and heav
laden with my Sins, Oh! D
* Matth. 11. 23. thou, who * callest out *to the heavy laden*, to seek refeshment at thin
Hands, give me ease. I confes
them, and desire above all thing
else, that I may utterly *forsake them*
Let me according to my Promis
† Prov. 28. 13. † *find Mercy*. From mine Heart I
forgive all Persons who have offen-
ded me, even my bittereſt Enemies,
and most earnestly entreat thee,
that thou would'st forgive them:
* Matth. 6. 14, 15. Oh! Do thou, who * offerest *for-giveness* to those who are ready to

grant

ant it, for Jesus Christ's sake for-
ve me. I repent unfeignedly of
l my Sins, and am ready to make
l just amends, at least as far as I
n able, to any whom I have ever
njured, whether they be of low or
t high Degree, or even the highest
f all. O! God of all Grace, per-
ect my Repentance and accept it,
nd blot out all my misdeeds, as
thou † engagest to do unto all those, † Acts 3.
who sincerely repent of the same. 19.

I know, O! Blessed Jesus, that
* *there is no name but thine, whereby I* * Acts 4.
can obtain Pardon. And I t ust only 12.
to the fulness of thy Merits, and to
the faithfulness of thy gracious Pro-
mises, and to the abundance of my
Heavenly Fathers Mercy and loving
Kindness, to me a great and misera-
ble, but an Humble, Contrite, Pe-
nitent Sinner. Forgive them all, O!
Blessed Father, Remembring not
my Deservings, but the pytyable-
ness of my Weakness, and thy Dear
Sons infinite Merits, and thine own
boundless Mercyes and most preci-
ous Promises. Let me here have
thy Peace, and be admitted hereaf-
ter to stand for ever in thy Pre-

ſence, for our Lord Jeſus Chriſt Sake, *Amen.*

2. *A ſhorter form of Confeſſion, and Repentance of the ſame.*

O! Almighty and ever living God, I thy ſinful wretched Creature, do here with ſhame and grief of Heart, bewail and confeſs my manifold Sins, which either this day, or at any times heretofore, I have been guilty of againſt thy Divine Majeſty, either in Thought, Word, or Deed; by omitting what I ought to have done, or by committing what I ought not to have done; againſt thee, my Neighbour, or my Self. Sinning in all theſe kinds againſt thy Mercies, and thy Judgments; thy Spirit, and thy awakening Providences; againſt my own Vows and Reſolutions, yea, and oft times againſt the checks and calls of my own Conſcience; oft times without any pretence to palliate them to my ſelf, and always without any to excuſe and juſtifie me at thy righteous Bar. And by theſe ways, O! Great and Dreadful God, am

im I, who at beſt am nothing, be-
come far worſe than nothing, an
object of thy moſt deſerved Wrath,
and Eternal Damnation.

But thou, O! Merciful Father,
haſt ſent thine own only Son into the
World, * *to ſeek and ſave that which* * Luke 19.
was loſt, and when once he returns 10.
back, thou art ready, not only to
receive the Prodigal Son, but to † *run* † Luke 15.
out and meet him, and *Rejoyce over* 20. *&c.*
him.

Lord, I repent of all my Sins from my very Heart, and am aſhamed of my ſelf, and grieved that ever I committed them. I earneſtly deſire to do better for the time to come, and firmly purpoſe by thy help to labour in the ſame. And I moſt humbly and heartily implore thy Grace, to keep me always in this Mind, and never to ſuffer me wilfully to relapſe into the ways of wickedneſs again. I am heartily offended with my Self, be thou no longer offended with me. Cleanſe away the Guilt of all my Sins, O! Gracious God, by thy dear Son's moſt precious Blood, and ſlay the power and Dominion of them by

† Jo. 5. 14. his Spirit, that † *being made whole I may sin no more*, nor *return after I am washed*, as * *the Dog to his Vomit*, 2 Pet. 2. 22. *or the Sow to her wallowing in the Mire.* Grant this, O! Merciful Father, for thy dear Son, and my only Saviour, Jesus Christ's sake. *Amen.*

3. *A particular Enumeration of Sins, in a large Form of Confession and Repentance of the same.*

I.

O Lord! Most Holy and Terrible, who art most pure in all thy ways, and a consuming fire to all unrelenting Sinners, my manifold and great Transgressions, make me both ashamed, and afraid to appear before so holy and just a Majesty.

Lord! How unlike am I to that Image of thine, wherein at first thou madest Man, and how far have all the powers of my Soul fain from what they should be? My Mind is overspread with Blindness and Ignorance, Folly and false Reasonings, and spends it self upon vanity and unprofitable Thoughts. It

is

is loath to fix upon good things, and very apt to forget them, and to loose that tenderness and quick sense of Duty, which should make thy Laws to reign in me. My Heart is so averse to what is good, and so stubborn and refractory; that it is hardly brought to resolve upon those ways, which my Conscience tells me are my Duty: and so wavering and inconstant withall, that when it doth resolve well, it doth not stick to it with any certainty. My Affections are forward, and violent in pursuit of earthly things; but very slow to be engaged in thy Service, and when once ingaged therein, soon weary of the same.

Lord be merciful to me, a miserably corrupt, and depraved Creature.

II.

AND besides this proneness of my Nature, O! Righteous God, to what is bad; to make me still more lowly in my own Sight, I have little Strength of Holy Inclination, or obedient Dispositions, which should restrain me from following, and giving way to the same.

Oh! how little is there in my Heart, of that Holy Fear, which ſhould withhold me from giving thee any offence; of that Love, which ſhould make me imitate thy Glorious Excellencies; of that Thankfulneſs, which ſhould make me return anſwerably for all thy Mercies; or of that Joy in God, which ſhould turn Religion into a Delight, and make me take all Opportunities of converſing in that place whilſt I live, where I deſire to be when I come to die:

I am not duly provident to prevent Temptations; nay, alaſs! I am too oft delighted in them, and pleaſed to dwell with them, and love the near approaches of Sin, and to be put into Opportunities, yea, and ſometimes almoſt the neceſſity of evil doing. And when at any time thou haſt thought fit to caſt me upon Tryals, I have not been ſufficiently watchful, active, and unwearied, in withſtanding them. I am eaſier, O! moſt Righteous Lord, in hearkning to my own wicked Luſts, than to the good motions of thy holy Spirit, and to the Dictates of a

pious

pious Conſcience; and hereby have omitted many Duties, and have been led into many ſinful Thoughts, and evil or indecent Speeches, and unrighteous Actions, which now I do with grief lament, and am utterly aſhamed of.

Lord be merciful to me, a frail, naked, ſinful Creature.

III.

HOW ſeldom have I been, O! Holy Father, in devout Reflections? How Irreverent, Inſincere, and liveleſs in my Prayers? How careleſs in obſerving thy manifold, and great Mercies? How hard ſometimes to be reconciled to thy Will, and to own the Wiſdom and Goodneſs of thy Orderings? How faint and languid, in believing, and relying on thy Promiſes, when I have ſtood moſt in need thereof, and Danger has threatned any Duties? How fearfull to expoſe my ſelf, in owning of thy Injured Name or cauſe, and in ſhewing a concern and Zeal for thy Service? Nay, how faithleſs to my own Vows, when I have promiſed to make up defects, and to ſhew greater care

and

and watchfulneſs, in amending theſe, or any other Offences.

Lord be merciful unto me, an unbelieving, indevout, and ungodly Creature.

IV.

AND beſides all theſe Offences againſt thee, my God, how many ways have I treſpaſſed againſt my Brethren alſo?

In bargaining and Acts of Juſtice, how apt am I to lean to my own profit, and to preſs upon my Neighbours?

In opportunities of Charity and good Offices, how is my affection in doing good ſtreightned by too quick an Eye to mine own eaſe and intereſt?

In Converſation, how prone am I to take opportunities of inſtilling my own Praiſe, and of detracting from the praiſe of others?

How liable is my Heart, to give way to Diſcontents. To harbour uncharitable ſurmiſes, yea, ſometimes of thoſe who are the proper Objects of Charity, and ſtand in need of my Relief or Aſſiſtance. To grow impatient and angry upon any Pro-

ovocation, and in such Anger, to ut-
some indecent, bitter, or reproach-
words, especially to my inferiours,
nd to retain such resentment of their
ffences, as renders me, either prone
o return ill Offices, or at least back-
ard to shew kindness to them, on
ny fit occasion afterwards.

I am still offending, O! Almigh-
y Lord, either by uncharitable Pro-
vocations, or sinful Complyances,
or by Negligence and Remissness,
in governing my Self, or my De-
pendants, or by Irreverence, and
undutifulness to my Superiours, or
by want of Affection, Fidelity, or
due regard to my Relations; or by
proud Thoughts, or vain glorious
Speeches, or harsh Censures; or by
Lust, Anger, Envy, Peevishness,
sinful Fear, mistrustful Care, cove-
tous Desire, or some other inordi-
nate or unlawful Passions; or by be-
ing guilty of some Thoughts, Words,
or Actions, which are contrary to
thy Laws, and to that excellent pat-
tern of all Virtue, which my dearest
Lord has set me to walk by.

Lord be merciful to me, an unrighteous Selfish, proud, and impatient Creature.

V. These

V.

THese, O! Most great and ju
God, and many others, whic
I am not able to recount, are min
Offences. Which I have commit
ted, several of them ordinarily, o
thers frequently, and all of them, e
ven those which most seldom, ye
alass, too often; either by the frail
ty and violence of my Passions, or
by my Ignorance, Negligence, or
Wilfulness; against all the endear
ments of thy Mercys, and the Ter
ror of thy Judgments, and all the
warnings of thy Providence, and
the Suggestions of thy Spirit, and
the Bonds of my own most solemn
Vows and Promises; and against all
other Methods, of thy preventing,
assisting, and recovering Grace,
which should have kept me from
them. All these my Transgressions
testifie against me, and my own
Conscience accuseth me, and thou,
Holy Lord, art an upright judge,
who wilt doe Justice, and not justi
fie a Sinner in any Wickedness; and
whither then shall my guilty and
fearful Soul flye?

But

But thine own Dearly Beloved Son! O Gracious God, hath paid his Life a Ranſome for my Sins, and through the Merits of his Blood, thou art moſt ready to embrace a Returning Penitent, and to make thy Mercy glory over Judgment. O! Lord, I repent of all theſe my Sins, from my very Heart; and freely forgive all who have treſpaſſed againſt me, as I now deſire that thou wouldeſt freely forgive me. O! ſuffer me not to be ſwallowed up, either in Death or Deſpair; but in the multitude of thy Mercys do away all mine Offences, and give me comfort and peace of Conſcience, that being cleanſed from all my Sins, I may ſerve thee with a quiet mind.

Conſider my Weakneſs, O! Father of Mercies, and how frail my Nature is. And that frail and ſinful as I am, I am ſtill the work of thine own Hands, and am called upon by thy Name. And how I am heartily aſhamed, and ſorry for what I have done, and for Jeſus Chriſt's ſake, the Son of thy Love, do earneſtly Implore thy Pardon. And how

how the Saviour of the World dyed to save Sinners, and how thou art my Father, and I thy Son, in Christ Jesus. Accept me therefore, good Lord, in thy beloved. Forgive me freely all that is past, and keep up in me by thy Spirit, such vigour of holy Resolution, and such watchfulness and circumspection for the time to come, that I may never return to them again.

I know! O Gracious Father, the falseness of my own Heart, and the instability of my Spirit. But it is not in my self, but in thee, that I trust. My Faith is in thine Almighty Aid, which thou hast bountifully promised, and which thy Son has dearly purchased for us with his most precious Blood: Oh! Let that always be my Guard, and then my Sins shall no more prevail over me, but I shall finish my days in thy Righteousness, and rest at last in thine Everlasting Peace, through Jesus Christ my only Saviour and Redeemer. *Amen.*

4. *Ano-*

Another particular Enumeration of Sins, and Repentance of the same, in a short Form.

I.

O! Almighty Lord, I thy poor Creature, who am a vile and miserable Sinner, do here in great Humility lament before thee, and am most heartily ashamed and troubled, for my having lived so long in the World, as through thy Mercy I have done, and yet having done so little good in it, and being still so unfit to leave it, and so little qualified for a better.

I am grieved, O! Blessed God, for having lived so long a stranger to thee, and for my loving and obeying thee no better, and having no greater Zeal for thee, since by thy Grace, I have been brought to know and fear thee.

For all my neglects of thy Service, and for my insincerity, and unaffectedness in performing it. For all the Lightness and evil wandrings of my Thoughts in my Prayers, and my great and daily unthankfulness for thy great

great and innumerable Mercys, for my solicitude about wordly things, and my distrust of thy Paternal Care and sure Promises.

For all my negligence, yea, and averseness in studying and learning thy Holy Will, and all my remissness and forgetfulness in doing it, and for all the defects and difficulties which I have ever found in suffering and submitting to the same.

For all my corrupt averesness [and shameful refusal] to take up thy Cross, and preferring World Ease and Interest before a good Conscience, and for having chosen at any time, rather to part with the way of thy Truth and Righteousness, than to follow thee, O! Holy Jesu, in patient and faithful Suffering for the same.

For all my prophanations of thy Sacred Name, by irreverent use thereof; * (especially by careless and common swearing; but most of all by the horrible wickedness of false or faithless Oaths.)

* *This to be used or omitted, as the* Penitents *need requires.*

For all which, and all other my offences of this kind, which either I can remember, or have forgotten, Lord be merciful to me a contrite Sinner.

II.

I Am troubled, O! Lord, for all the diſcontentedneſs, which I have ever ſhewn with my own Condition; and for all the Envy and Evil Eye, which I have caſt upon the happier Lot of other Men. For all the pride of my Heart, and all the ſinful lightneſs of my Spirit, and for all my immoderate Love of this World. For all my unclean Thoughts and unchaſte Carriage, and for all the Unthankfulneſs, or Uncharitableneſs, or Intemperance, which I have ever ſhewn in my uſe of outward enjoyments.

For all which, and all my other like offences, which either I can remember, or have forgotten, Lord be merciful to me a Contrite Sinner.

III.

I Am heartily ſorry, O! Holy Father, for all my deceitful and inſincere Expreſſions, and feigned or faithleſs promiſes; for my having at any time divulged ſecrets which I ought to have concealed, or diſſembled things which I ought openly to have profeſſed; for all my unjuſt

juſt and hard cenſures, and for all my detracting Speeches againſt any of my Brethren.

For all the Advantage, which I have ever taken of the Ignorance; and and for all the ſport and paſtime, which I have ever made with the folly and weakneſs of my Neighbours. For all my covetous deſires, and all my wrongful Gripings, or hard dealings towards any, whom I have at any time been concerned withall. For all the over reaching which I may have been guilty of [in gaming or other ways] and for all the exceſſes and offences of my Recreations.

I lament, O! Lord, for all the countenance which I have given to other Mens Sins, or complyance with them, or neglect to reprove the ſame, when I had an obliging call ſo to do. For all the Provocation which I have ever given others; and for all the ſinful Paſſion which I have ever ſhewn, and opprobrious Speeches which I have ever uſed, and ill will which I have ever retained towards them, when at any time they have provoked me.

For

For all the ungrounded Jealousies, and evil and uncandid surmises, and for all the Back-bitings and Evil-speakings, which I stand guilty of towards any. For all my Deafness to the cries, or narrowness of Heart in Relieving the wants, of the poor and needy. * *For all which, and all my other offences of the like sort, which either I can remember, or have forgotten, Lord! be merciful to me a contrite Sinner.*

IV.

I Humble my Self before thee, O! Almighty God, for all my irreverence, Disloyalty, or Breach of Faith and due Obedience, whereby I have trespassed against those, who have had the Right to reign over me. For having ever offered a deaf or disobedient Ear, to my Ghostly Rulers; for all my undutyfulness to my Parents, or unkindness to my Wife, [or Husband,] or remissness in governing my Dependants, and training up all that serve, or are any way subject unto me, to fear and serve thee. For all the Evil thoughts of my Heart, and sinful words of my Mouth, and unrighteous Actions of my Life, wherein

I have grievously offended thee either this Day, or at any other times.

For all these, and all other Sins, O! Almighty and most Righteous Lord, which either mine own Heart, or thou, who knowest better than my Heart, seest me to be guilty of, I am sorry at my very Soul, and here humbly confess them before thee with shame and a broken Spirit, and with stedfast Resolution by thy Grace, to watch and strive against them for the time to come. Where I have wickedly broken thy Statutes, my Study shall be religiously to keep them. And where I have done wrong to any Person, I am ready and willing, according to the utmost of my Power, to repair the same.

Lord! I Repent, encrease my Repentance. And for Jesus Christ's Sake, pardon me a poor repenting Sinner. Oh! Let his Blood wash me from all my Sins, and let his peace rid me of all my Fears, and let his Spirit preserve me from all Relapses. Oh! That having utterly abandoned all my former evil ways,

may evermore forward, be fixt in
hy Fear, and be duly disposed for
thine Eternal Mercy and favour,
though the Merits of my only Savi-
our and Redeemer, Jesus Christ.
Amen.

Short Prayers and Ejaculations for the Penitent, to use at any time as he sees cause.

EJACULATIONS.

I *Am a Sinful Man, O!* Lord, Luke 5. 8.
And mine Iniquities are gone over my Head, as an heavy Burden, they are too heavy for me. Psal. 38. 4.
Lord, carest thou not that I perish? Mar. 4. 38.
Jesus Master, have Mercy upon me. Luke 17. 13.
Thou that camest into the World to save Sinners. 1 Tim. 1. 15.
Be merciful to me a Sinner. Luke 18. 13.
Thou that takest away the Sins of the World. Jo. 1. 29.
And hast abolished and overcome Death. 2 Tim. 1. 10. 1 Cor. 15. 54, 57.
And destroyed him that had the Power of it. Heb. 2. 14.
Deliver me from the Body of Sin and Death. Ro. 7. 24.

Short Prayers.

I.

LOrd, I am not worthy to lift up my polluted Eyes unto thee.

But

But whither should a Wretch flee in Guilt and Misery look, but unto the Fountain of Mercy? Whither, but to a God, whose Mercy is greater than our Wickedness? To a God whose property it is, to be kind to his Enemies; and whose patience to bear our Sins, is as great as his power to punish them; and who hath much rather be reconciled to us than take Vengeance on us. Whither, indeed, but to thee, O! God of all Grace and Comfort, who shewest mercy on the unworthy and who art most Graciously pleased to fit and qualifie them for thy Mercy, that so thou mayest bountifully confer it on them, for our Lord Jesus Christ's sake. *Amen.*

II.

LOrd, under my heavy load of Guilt and Misery, I address my Self unto thee. But I make no Plea, but for thy Mercy. Nor have any pretence to claim it, O! Father of Mercies, but only because I infinitely need it, and because thou loveſt to shew it, and art more ready to look at our needs which move thy Pity and Tender

Tenderneſs, than at our Deſerts which cry aloud to thee for Wrath and Vengeance upon our Heads. And becauſe unworthy, as I am, yet, through thine inexpreſſible Love and his, I have a moſt merciful Saviour, who has born all the punishment of my Sins, to purchaſe Mercy for me a Sinner, and who now powerfully intercedes with thee for Mercy for me, if, being weary of my Sins, I turn to ſeek and ſerve thee, through Jeſus Chriſt my Lord. *Amen.*

III.

AND my Soul, O! Gracious God, is wearied out, and filled with the bitterneſs of mine own ways. I accuſe my Self, and need no Witneſſes. I condemn my Self, and need no other Judge to pronounce me Guilty. I puniſh and afflict my Self for all my Sins, that I may prevent thy Juſtice for the ſame. And by thy Grace I am reſolved to turn from them all, that they may no longer provoke thee: and, as

far as I am able, to repair the harm which my Brethren have ſuſtained thereby, that they may no longer damnifie, or diſturb them.

Father, forgive me, for I am heartily ſorry for all the Evils which I have done. Forgive all my Sins, for I am fully reſolved by thy Grace, to forſake them. Forgive me, O! Dear God, for I forgive others, yea, I forgive all. Do not go to exact puniſhment of me for my Sins; but extend thy Mercy and Pardon to my true Repentance, for my dearest Lord and only Saviour Jeſus Chriſt's ſake. *Amen.*

IV.

AND having thus utterly renounced my Sins, O! Holy Father, I deſire above all things to partake of thy Righteouſneſs. Having utterly defaced and corrupted my ſelf, I would gladly be new made by thee. Having hitherto miſcarried, whilſt I would be in mine own Hands, I deſire now to be altogether in thine. I loath my ſelf, O! My dear

dear God, whilſt I am without thee: and whatever elſe I looſe, my earneſt Prayer is, that I may recover thy likeneſs, through Jeſus Chriſt my Lord. *Amen.*

V.

I Know, O! Gracious Lord, that I cannot receive this, but from thy Self. Oh! therefore be thou both the Bleſſed giver, and the Gift. I know alſo, alaſs! that I am utterly unworthy, to have thy Divine Image ſtamped upon my Soul. But I extreamly need it, and I extreamly value it; and ſuch thou art pleaſed to account worthy of it. And I dearly love thee, O! God, or elſe I ſhould not be thus deſirous to be like thee. And thou loveſt to communicate thy Goodneſs; and whom ſhouldſt thou imprint and diſplay it upon, but on thoſe who love thee, and are earneſtly deſirous of the ſame?

Hear me therefore, O! My God, and breath into mine Heart that Spirit, which * *renews us after thine own* * Eph. 4. 24.

Image, in Righteouſneſs and true Holineſs. Oh! thou who ſeekeſt out Sinners to make them Good, do not reject me now when I ſeek thee out to make me better. I am poor and naked; Oh! fill me with thy Righteouſneſs. My Good Thoughts are unconſtant and Changeable; O! fix them by thy Grace. Set up thy Kingdom, O! Jeſu, in my Heart, for to become thy Faithful Servant, is more to me, then to have the Empire of this World. Keep me ſtedfaſt, O! Lord, in ſerving thee, till thou takeſt me finally to enjoy thee, through Jeſus Chriſt my Bleſſed Saviour and Redeemer. *Amen.*

VI.

LOrd, grant that at all times, I may account my Sins, yea all my Sins, to be my ſhame; and make thy Laws, yea all thy Laws, to be my Rule; and thy Bleſſed Will, to be in every thing, my choice and ſatisfaction. And let thy Promiſes be my Hope, thy Providence my Guard,

Guard, thy Grace my Strength, and thy bleſſed Self my Portion, both now and in the end, through Jeſus Chriſt my Saviour and Redeemer. *Amen.*

THE TRYAL AND JUDGMENT OF THE SOUL.

OR,

Certain Questions or Articles of Examination, whereby the Penitent himself may try and discover the Safety of his own Spiritual State. Or which the Guide of Souls may make Use of, as he sees cause, in visiting the Sick, and in giving Absolution to them.

WHEN the Person, whose Spiritual Estate is to be enquir'd into, is sick, some

Questions may be premised, *touching his due Reception of his Sickness.* And these the Minister (when he is the Examiner) may begin after the *Exhortation to the Sick,* in the *Office of Visitation.*

Questions touching the Sick Persons due Reception of their Sickness.

1. Are you perswaded, that your present *Sickness is sent unto you by Almighty God?

*Or, when other Calamity or Affliction name it.

2. Do you believe and acknowledge, not only his Justice, but also his Kindness therein, as in a Fathers Visitation?

And that all which you now suffer, is far less than you have deserved to suffer?

And that it is all sent for your Good?

3. Do you therefore submit to it quietly, and without murmuring, because he sent it?

4. And do you look up to him for Assistance and Deliverance, and depend upon him to take it off again?

5. And are you willing that he should do this when he pleases, and contented to wait his time for it?

6. And do you freely resign your self up to his disposal, either to continue

nue under your illneſs, or to recover out of the ſame, to live or die as he ſees fitteſt for you?

7. Do you ſtudy to be as eaſie as you can, to thoſe who attend or miniſter about you; and to receive their well-meant Care and Services, kindly, and thankfully?

8. Do you now plainly ſee the Vanity of this World, and of all the Poſſeſſions, Pleaſures, Pomp, and Splendor thereof, which ſeemed the moſt tempting and deſirable to you, in the time of your Health?

And are you fully ſenſible and convinced now, how little there is in them, and how ſoon you may be, or are like to be taken from them?

9. Do you deſire therefore, to keep your Heart looſe and taken off from the ſame?

And to fix your Hopes and Deſires upon God and Heavenly things, which you will always find an Help at hand, and a ſolid comfort in your Need?

10. Will you endeavour by God's Grace, to hold on in this Mind, and ſtill to ſhew forth the ſame; if, having by God's Bleſſing recovered

your former Health, you ſhould come to converſe again among theſe worldly Satisfactions, and be enabled to reliſh and enjoy them?

If that is not done already, I muſt remind you, as your caſe requires I ſhould, and as I am directed and ordered to do by the * Church, to ſet your Worldly Affairs in order, and to take care of a juſt Payment of all you owe, and declare what is owing unto you, and to make ſuch clear Diſpoſal of the Worldly Goods you have to leave, as may both diſcharge your own Conſcience, and prevent Diſputes, and preſerve Peace among your Friends, who ſhall ſurvive you.

* In the *Rubricks* before the *Abſolution*, in the *Office of Viſitation of the Sick.*

I muſt alſo remind you, according to your Ability; to be liberal to the Poor, remembring, that what is diſpoſed of this way, is laid out upon your own Soul; and that this giving to them, is laying up Treaſures for your ſelf in Heaven.

And after theſe, the Guide of Souls (or the Penitent himſelf if the Sick Man is his own Examiner) may proceed to other Queſtions for the *Tryal of his Eſtate*, in manner following.

Queſtion

Queſtions for the Penitent, whereby to try and diſcover the Safety of their Spiritual State.

When you are paſſed from Death unto Judgment, and ſtand at the great Day, to be tried before the dreadful Tribunal of *Jeſus* Chriſt, you will be called to anſwer to the Searcher of Hearts, and to give an Account of ſuch Points as theſe.

I.

1. OF your *Faith*, whether you have the Belief or Faith of a Chriſtian. *Whoſoever believeth on him, ſhall not periſh, but have Everlaſting Life.*

He that believeth on him, is not condemned: but he that Believeth not, is condemned already, John 3. 15, 18.

The *Articles* or *Points* of this Belief, or Chriſtian Faith, are theſe:

I Believe in God the Father Almighty, Maker of Heaven and Earth.

And in Jeſus Chriſt his only Son our Lord, who was conceived by the Holy Ghoſt, Born of the Virgin Mary; *ſuffered under* Pontius Pilate, *was Crucified, Dead, and Buried, he Deſcended into Hell; the third Day he roſe again from the Dead, he Aſcended into Heaven;*

Heaven; and ſitteth on the Right Hand of God, the Father Almighty, from thence he ſhall come to judge the Quick and the Dead.

I Believe in the Holy Ghoſt; the Holy Catholick Church, the Communion of Saints; the Forgiveneſs of Sins; the Reſurrection of the Body, and the Life Everlaſting, Amen.

Queſtions about the Belief of them.

1. DO you unfeignedly, and from your Heart, believe the Truth of thoſe things, which are profeſſed in this Creed?

2. Have you any Scruples about any Points thereof, or about any other great Matters of Religion, wherein you are deſirous to have Satisfaction?

3. Do you thank God from your very Soul, that you were born, and bred up in this Belief, and do you deſire to die in it?

4. Has it been your Sincere Care and Study in the Courſe of your Life, to order your Actions ſo, and to be ſo affected with things, as might ſhew you were real in this Belief, and were

were Ruled and Acted by a firm perſwaſion of the aforeſaid Points?

II.

2. Of your *Holy Obedience*, whether you have led the Life, or paid the Duty and new Obedience of a Chriſtian. *If thou will enter into Life, keep the Commandements.* Math. 19. 17.

To them who by patient continuance in well doing, ſeek for Glory, Eternal Life.

But to them who obey not the Truth, but obey unrighteouſneſs, indignation and wrath, upon every Soul that doeth Evil. Rom. 2. 7, 8, 9.

A Brief Recital of the *Holy Laws* and *Duties*, which we are to obey.

1. *Duties toward God.*

THis holy Obedience you are to pay, in a due and devout Attendance, on Prayers, (both Publick and Private) and on Sacraments.

In

In thankfully owning Gods free Bounty, and praising his Goodness for all the good things, which you receive by any ways.

In submitting patiently to his Holy Will under any Afflictions, and not grudging at them.

Nor growing impatient for ease before his Time, because they are of his ordering.

In trusting to him and to his Providence, for supplying you in all your Wants.

And for preserving you from any Dangers, or for delivering you out of them.

And so trusting to him for them, as never to make use of any Sin for compassing the same; nor to betaken your self to any wickedness, be it what it will, when you have a tempting opportunity thereby to supply or deliver your self.

In reverencing his Holy Name, not using it, but with Honour and Respect, not as a light by-word.

Nor ever in common Oaths.

And least of all in false, or faithless Oaths.

In

In reverencing also, his word, and his Worship, and any things or Persons devoted to him, or Commissioned by him.

2. *Duties towards our Selves.*

YOU are to pay it moreover, in Humility, or by preserving a just sence of your own Faults, Defects, and weaknesses.

And not priding your self on account of any outward things.

Nor being puffed up by any undue conceits of your self, or with contempt of others.

In chastity, both of the Heart, not suffering the Fancy to fix upon forden objects; or to please it self in being desirous of, or in contriving for any unlawfull Delights.

And also of the Hand, and Tongue, and Ear, and Eye, and of all the outward Actions, which are all to be kept clean of all forbidden and impure Injoyments.

In Temperance about Meats and Drinks.

In

In Self-Denial and Mortification to this World, and in a readiness to part with any of the earthly Intereſts, or Conveniencies thereof, rather than with the ways of Truth and Righteouſneſs.

3. *Duties towards our Neighbours.*

YOU are to pay it likewiſe, in being juſt in all your Dealings.

In being content with what is your own, and not coveting, or taking away your Neighbours Right from him, either by Force or Fraud.

Nor by detaining it when it is unjuſtly taken, or hindering him of the ſame.

And by this Neighbour, you are to underſtand every Man, whether Country-man or Foreigner, of high or low condition.

In being Faithful to all your Promiſes.

In being true in all your Speeches, deceiving none with falſe Expreſſions.

And

And slandering none with false Aspersions.

Nor detracting from any Persons real Virtues, and good Actions.

In all the ways of Charity towards others, especially the Necessitous, giving Alms as you are able, or other Charitable Assistance for their Relief.

In candor, or fair Interpretation of other Men's Words or Actions.

In not delighting unnecessarily to publish other Persons Faults, by evil speaking; but seeking rather to cover, or excuse them, as we desire may be done by our own.

In Meekness and Patience under Injuries, not bursting out into Passion, and Opprobrious words upon them.

In forgiveness of the same, and ing Good for Ill.

In living peaceably your self.

And in studying to preserve Peace among others; not begetting, or cherishing any mis-understandings between Neighbours, and endeavouring to remove them when you find them.

In

In Love, and Reverence, and Duty to your Parents.

And, if Need be, in ſuccouring and maintaining them.

In conſtant Loyalty and Obedience to your Rightful Prince, be they good or bad, be they of true or falſe Religions, and be they Protectors of God's true Worſhip, or Perſecutors thereof.

And in not caſting off your Allegiance to them, or levying War againſt them, on any Pretences or Provocations.

In reverent Submiſſion, and adherence to Rightful and Faithful Biſhops and Paſtors of Chriſt's Church.

In keeping the Bond of Peace, by adhereing to their Communion, and flying Schiſm.

And in keeping to them, at the Head of God's neceſſary Truths, and in the Miniſtration of a pure and holy Worſhip, againſt others who fall to miniſter by polluted and corrupt Offices, or ſet up for Heretical Depravers of the Truth.

And

And in a faithful discharge of your Duties in any other Relations, as of Husband and Wife, Master or Servant, or the like, wherein by the providence of God, you stand placed with others, and mutually indebted.

Questions concerning our Obedience of these Laws.

1. HAS it been the Study and endeavour of your Life, by God's help, to perform these forcited, and such like Duties, though with the infirmities of a forgetful and frail Nature?

2. Have you bethought your self, according as your Time and Memory will serve you, and call'd to mind your manifold Transgressions and Breaches of any of them?

3. After all the Discoveries which you have made thereof, no doubt but many of your Breaches of the same, are still secret; for * *who can tell how oft he hath offended?* And are you truly sorry in the General, for all

* Psal. 19. 12.

all the reſt of thoſe Breaches, whi
by your Recollection you cann
recover, or call to mind in par
cular?

4. Where you find, that in a
of theſe, or the like Duties, yo
have hearkned more to wicked a
worldly Luſts, than to a good Co
ſcience, and have yielded to Tra
greſs; are you now aſhamed
your Self for having done th
ſame?

Eſpecially for having done ſo,
gainſt both the Majeſty and the Me
cy of the ever Bleſſed God, th
made you; and of an ever Bleſſ
Saviour, who redeemed you fro
everlaſting Death with his ow
Blood, and has prepared Joys bo
endleſs and unſpeakable for you i
another World; and of the Hol
† Eph. 4. 30. Spirit of God, who is † *grieve therewith*, and whoſe infinite Lov
had inſtill'd better things into you
would you have hearkened to hi
good Motions?

And againſt the Senſe and Con
victions of your own Mind, which
knows you ought not to have done
ſo?

And

And againſt your own many, moſt ſolemn, and repeated Promiſes to the contrary?

5. Are you now offended with your Self, and ſorrowful from the bottom of your Heart, that ever you yielded to commit them? And do you wiſh with all your Soul, that they never had been done?

6. Do you earneſtly deſire, that you may never yield to commit them any more, nor conſent hereafter to repeat the ſame?

7. Are you reſolved by the Grace of God, to endeavour ſo to do for the time to come, [* if it pleaſe him to try you ſtill longer, and to raiſe you up again.]

8. Do you believe thoſe precious Promiſes, which God has made us in his Holy Goſpel, to aſſiſt and help you in ſuch obedient endeavours with his Almighty Spirit and Grace?

And are you fully purpoſed to put forth theſe obedient endeavours, in hopes thereof?

9. Are you heartily ſorry, that thoſe endeavours have not been more perfect in you hitherto?

* *This Clauſe when the Perſon is Sick.*

And

And do you truly desire, th they may still grow more a more?

10. Will you be careful to r member these Holy purposes, you shall need the same (if b God's Blessing you shall recov from this Sickness?

And will you take it kindly, an be heartily thankful to any who shall put you in Mind thereo

11. Is there any particular Si amongst all these, which lies hea above the Rest upon your Con science, and for which you ye need, and desire, more particula Direction, Comfort, and Absolu tion?

12. Besides this Repentance, fo all your willful or allowed Breach es, of any of these Command ments; are you likewise humbled and heartily troubled, for any Breaches thereof by surprize?

Or for any hasty, and uncons dered stirrings, and first Motions o sinful Lusts?

Or for rash Words or Censures or Wandrings in Prayer, and the like.

Tho

Though you did not indulge, or antecedently give way to these Breaches, yet are you humbled, and heartily troubled for the same, after once you observe your self to have fallen into them?

Do you earnestly beg God's pardon thereof?

And are you purposed by his Grace, to watch still against them the best you can, for the time to come?

III.

3. YOU will be called to give an Account of your *Charity* and *Forgiveness of others. If you forgive Men their Trespasses, your Heavenly Father will also forgive you.*

But if you forgive not Men their Trespasses, neither will your Father forgive you your Trespasses, Matth. 6. 14, 15.

Questions about this Forgiveness.

1. DO you from your Heart forgive those, who have injur'd

injured or offended you, as you expect Forgiveneſs of your Offences at God's Hands?

2. Do you lay aſide all ill Will and all Deſires, and Purpoſes of Revenge towards them?

And are you ready and reſolved by God Grace, not to ſhew the ſame, when it ſhall lie in your way either to profit or hurt them?

3. Do you heartily pray, that God would forgive them?

And would you be glad to ſee them made ſenſible of their Offences, and taking the right way to have God's Pardon of them rather than to ſee them ſuffering for the ſame?

4. Do you remember any Perſon in particular, to whom you would have ſo much told, or ſignified in your Name?

If ſo, do you intend by God's leave to have the ſame ſignified to them?

Or who ſhall do it? And when?

IV. O

IV.

4. Of your *Reconciliation to your Brethren*, and *making Reſtitution* after any wrongs which you have done to them.

If thou bring thy gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee;

Leave there thy Gift before the Altar, and go thy way, firſt be reconciled to thy Brother, and then come and offer thy Gift.

Agree with thine Adverſary quickly whilſt thou art in the way with him, leſt he deliver thee to the Judge, and the Judge to the Executioner, and thou be caſt into Priſon.

Verily thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt Farthing. Mat. 5. 23, 24, 25, 26.

If the wicked reſtore the Pledge, and give again what he hath Robbed, none of his Sins ſhall be mentioned to him, he ſhall ſurely live and not dye. Exek. 33. 15, 16.

Questions about this Reconciliation, and Restitution, or making just Amends, after injuries.

1. DO you desire, that all persons, whom you have any ways offended, would forgive you?

2. If you know of any who have had just cause, either in the way of Conversation, or of Business, to be offended with you, and take think ill of you, are you ready, where that is wanting, to appease or remove their uneasie remembrance of the same, by having a signification of your love carryed to them, and of your desire of their Pardon?

3. Do you call to mind any by name, to whom this should have been done, but hitherto has not been done. to whom you would have it done?

If so, who shall do it? and when

4. Doe you Remember any Reparation, or Restitution which you need to make to any persons, for any wrong which you have ever done to them or theirs, either in their Lives their Beds, their Goods, or their

Good

Good-name; or by tempting them to sin? and if so, are you prepared, if that has not been done already, to make them all just and reasonable amends?

Or would you have any thing more done, than has been done in any of these cases, where it may be done with more convenience; and may tend to your further comfort and peace?

5. If you have injured any, by tempting and drawing them into Sin, or dangerous Errors, do you truly desire, if that is still needfull to be done, that they may be made sensible of their sins, or errors, as you are, and so put into the way of pardon thereof?

6. Or, if as brethren in Iniquity, and companions in Sin, you have hardned one another by sitting at it together, do you desire the same for them? and where you have not done it before, will you endeavour to make them sensible thereof, and seek their Recovery the best you can?

7. Would you have any thing sent to them in your Name, to make them sensible thereof? And if so, when, and by whom?

8 Are you ready to shew mercy, as you have the extreamest need to ask it, that *Mercy may rejoyce* in your behalf *against Judgment*.

* Dan. 4. 27. 9. And will you * *break off your Sins by Alms-Deeds*, according as God has enabled you, *and your iniquities, by giveing to the Poor?*

If you have been more wanting in it in time past, will you be more carefull and Liberal therein, for the time to come?

And will you still Remember, that you are but *Gods Steward* of all your worldly Estate, and must give an account what you have done out of it for him, as well as what you have done for your self? And will you prepare to give a good account thereof?.

Questions upon the whole.

1. DO you believe, that Almighty God is ready Graciously to Pardon all such Believers of the foresaid Articles of the Christian Faith, as truly repent them in this manner of all their Sins, and forgive others, and are ready to seek Reconciliation

ciliation and satisfie for all injuries which they have done, and to shew mercy, and are in Peace and Charity with all their Neighbours?

2. Do you believe, that he is ready to do this, only for the sake of our Blessed Saviour and Redeemer *Jesus Christ*, and in regard to the Merits of his Death, who, by his dying on the Cross for our Sins, purchased all this Mercy for all truly Penitent Believers?

3. Are you truly sensible of his Exceeding Great Love therein, and from the Bottom of your Heart, are you Thankful to him for the same?

After which questions, the Guide of Souls, if he is the asker of them, in visiting the Sick, and Dispensing *Absolution*, [or the Penitent himself, when he is his own Examiner,] may go on to this effect.

Now know therefore, † *Brother* [or Sister] that altho you are a Sinner, yet * *Jesus Christ came into the World to save sinners.* Altho you have been a lost sinner, yet he is † *come to save, and seek after that which was lost.*

† *O! my Soul, that altho thou art,* &c. When it is only the Penitent trying himself.

* 1 *Tim.* 1. 15. † *Mat.* 18. 11.

Altho you have ſind yet you do not cover your Sins, or Juſtifie them; but with grief of Heart confeſs them, and condemn your ſelf for the ſame. And † *if we confeſs our ſins, he is faithful and juſt to forgive us our Sins.*

† 1 Jo. 1. 9.

You confeſs them to him with a reſolved averſion, and turn away from the ſame, having by the help of his Grace already forſaken ſome, and ſtudying and being reſolved in Heart to forſake all: And † *who ſo Confeſſeth and forſaketh his Sins, ſhall find mercy.*

† Prov. 28 13.

If you have ſinned againſt your Brethren, you are ready to ſubmit your ſelf, and ſeek to reconcile your ſelf to them, and to the utmoſt of your Power to make them any reaſonable ſatisfaction. And if a Man has † *firſt reconciled himſelf to his Brother,* he may come to God with a good heart, *and offer his gift.* † *If he hath Repented and given again what he hath Robbed, his Sin ſhall not be mentioned.*

† Mat. 5 24.

† Ezek. 33 15. 16.

Whilſt with an Humble, a Contrite, and a returning Heart, you are thus ſeeking to the Father of mercys to forgive you your treſpaſſes, you do from your heart forgive all other

other persons, who have sinned against you, their Trespasses. And † *if we forgive men their trespasses, our Heavenly Father will also forgive us.* Mat. 6. 14.

As you earnestly seek mercy, you are ready to show it, and according to your ability to give Alms to the needy. And * *blessed are the merciful, for they shall obtain mercy,* † *and mercy rejoyceth against judgment.* * Mat. 5. 7. † Jam. 2. 13.

* Upon such Faith, and Repentance and Satisfaction for Injuries, and shewing Mercy and forgiveness of others, when they are sincere and right, our most merciful God and Saviour will most graciously forgive us, at the great Day of Judgment. And he † *he has committed the Ministry of reconciliation* to his Ministers, that, upon appearance of the same, * This, when the Guide of Souls is the Examiner. But when the Penitent is his own examiner, he may go on from hence, if he pleases, to comfort up his Spirit, and further express his Devotion to Almigthy God, by Prayer, the 3*d.* pag 29. Intituled a *Profession of the Fruits of Repentance, and the conditions of Forgiveness.* And by Prayer the 4*th* p. 33. Intituled *A Prayer for Pardon of Sins.* Or, if he is desirous to shorten the Office, he may omit them, and pass on to the Confession of sins, taken out of the *Office for the Communion*, and the other *Prayers* and *Sentences*, which are here set down.

† 2 Cor. 5. 18.

they may declare and deal it out, for for the Comfort of ſuch truly faithful, and Penitent Perſons here in this world.

And, now upon this profeſſion, which you have here made, of this Chriſtian Faith, and Repentance, and reparation of injuries, and of forgiveneſs of others, and having charity towards all perſons, and of ſhewing mercy to the miſerable, all which you declare is unfeigned, and from the Bottom of your Heart, do you deſire from the mouth of *Chriſt's Miniſter* to receive the benefit of *Abſolution*?

Then may the Miniſter proceed, as he ſees fit, to lead the Penitent on in this *form of Confeſſion* taken out of the *Office for the Communion*.

'ALLmighty God, Father of our 'Lord Jeſus Chriſt, maker of 'of all things, Judge of all Men *, 'we humbly acknowledge and bewail, '*and eſpecially this humble Penitent doth* 'hereby acknowledge and bewail, † his 'manifold ſins and wickedneſs, which '* he from time to time moſt grie-'vouſly hath comitted, by thought, 'word

* Or, *I acknowledge and bewail*, when the Penitent is his own examiner.
† Or her
* Or She

'word, and deed, against thy Divine 'Majesty. Provoking most justly 'thy wrath and indignation against '* him. † He doth earnestly re- 'pent, and is heartily sorry for these 'his misdoings. The remembrance 'of them is grievious unto him; The 'burden of them is intolerable. Have 'mercy upon him, have mercy upon 'him most merciful Father. For thy Son, 'Lord Jesus Christ's sake, forgive 'him all that is past, and grant that 'he may ever hereafter serve and 'please thee in newness of life, to 'honour and glory of thy name, 'through Jesus Christ our Lord. 'Amen.

* Or Her
† Or She according as the person is.

And then Pronounce the *Absolution* following.

ALmighty God our heavenly Father, who of his great mercy, hath promised forgiveness of sins, to all them, that with hearty Repentance, and true Faith turn unto him; have mercy upon you, Pardon and deliver you from all your sins, confirm and strengthen you in all Goodness, and bring you to everlast-

When the Penitent examins himself, he may repeat this on his knees, and say *me*, and *my*, for

ing Life, through Jesus Christ our Lord. Amen.

Or, instead of this *Form of Absolution*, if he think that fitter, he may use the *form in the Visitation of the Sick.*

Our Lord Jesus Christ, who hath left power to his Church to Absolve all Sinners, who truely repent and believe in him, of his great mercy forgive thee thine Offences: And by his Authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

After which, * the *Minister* may go on with the *Collect*, that follows the *Absolution* in the *Office of the Visitation of the Sick.*

* Or the Person himself, when he is his own examiner,

making such changes in this, and the following Prayer, of *me* for *him*, mine for *his*, &c. as are requisite when one speaks not of another, but of himself.

O! most Mercyful God, who according to the multitude of thy mercies dost so put away the sins of those who truly repent, that thou remembrest them no more; open thine Eye of Mercy upon this thy Servant, who most earnestly desireth Pardon and Forgiveness. Renew

in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the Devil, or by his own carnal will and frailness: Preserve and continue this [* Sick] *member, in the Unity of the Church; consider his Contrition, accept his Tears,* [*assuage his Pain, as shall seem to thee most expedient for him.*] *And for as much as he putteth his full trust in thy mercy, impute not unto him his former sins; but strengthen him with thy Blessed Spirit, and when thou art pleased to take him hence, take him unto thy Favour, through the merits of thy most Dearly Beloved Son Jesus Christ our Lord.* Amen.

* The *Sick*, as likewise the following words within the Hooks [ ] must be omitted when this Office is used in time of *Health*.

And if the Penitent is visited as a sick Person, he may then use the *Psalm* after it.

In thee, O! Lord have I put my trust, let me never be put to Confusion: but rid me, &c.

But else, instead thereof, he may use these Sentences and Prayers.

† Or, *hear, O! my Soul*, when the Penitent examines himself.

Sentences after the Absolution, in the Communion Service.

† Hear what comfortable words our Saviour Christ saith, unto all that truly turn unto him.

Come

Come unto me, all that travel and are heavy laden, and I will refresh you. Mat. 11. 28.

So God loved the World, that he gave his only begotten Son, to the end that all that believe on him should not perish, but have everlasting life. Jo. 3. 16.

Hear also what St. *Paul* saith.

This a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners. 1 Tim. 1. 15.

Hear also what St. *John* saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our sins. 1 Jo. 2. 1.

In the *Visitation of the Sick.*

O! *Saviour of the World, who by thy Cross and precious Blood hast redeemed us, save this thy Servant, and help him, we humbly intreat thee, O! Lord.* Amen.

In the Communion.

SPare him, *O! Lord, who hath confessed his sins unto thee, that he, whose Conscience by sin was accused, by thy mercy*

merciful Pardon may be absolved, through Jesus Christ our Lord. Amen.

The Collect for the 21 *Sunday* after *Trinity.*

GRant we beseech thee, *merciful Lord,* to this thy Servant, and to all thy *faithfull People Pardon and Peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord.* Amen.

In the *Visitation of the Sick.*

'THe Almighty Lord, who is a 'most strong Tower to all 'them that put their trust in him, to 'whom all things in Heaven, and 'Earth, and under the Earth, do 'bow and obey; be now and ever-'more thy defence, and make thee 'know and feel, that there is none 'other Name under Heaven given to 'man, in whom, and through whom, 'thou mayest receive Health and Sal-'vation, but only the name of our 'Lord Jesus Christ. *Amen.*

'Unto Gods gracious Mercy and 'Protection we commit thee. The 'Lord bless thee and keep thee. The 'Lord

'Lord make his face to ſhine upon 'thee, and be gracious unto thee. 'The Lord lift up his countenance 'upon thee, and give thee Peace, both 'now and ever-more. *Amen.*

'And the Peace of God, which 'paſſeth all underſtanding, keep your 'heart and mind in the knowledge 'and love of God, and of his Son Je-'ſus Chriſt our Lord, and the Bleſ-'ſing of God Almighty, the Father, 'the Son, and the Holy Ghoſt, be 'with you, and remain in you always. '*Amen.*

After all this is done, I would put the Penitent in mind of one thing, *viz.* That the *Holy Communion* is ſtill a further and Principal means, to ſettle and ſecure, both the Pardon and the Peace of his Soul. The receiving it from the hand of God's authorized Miniſter, acting therein by God's appointment, and in God's name, is the moſt effectual *Abſolution*, and one of the beſt Aſſurances and Seals of Pardon. The *Cup*, which he gives the Penitent *to Drink* from God, is * *Chriſts Blood for the remiſſion of ſins*, or the remiſſion of ſins which he

* Mat. 26. 28.

he purchaſed by the ſhedding of his Blood. And the method of the Church in the reſtauration of Penitents, was to finiſh and conſummate their Reconciliation, by giving them the *Holy Communion*. For † *as oft as ſins are remitted or abſolved in the Church, they receive Chriſt's Body, that the remiſſion of ſins which is granted may be conveyd by his Blood*, ſays St. *Ambroſe*.

† *Ita quotieſcunque peccata donantur, corporis ejus ſacramentum ſumimus, ut per Sanguinem ejus fiat peccatorum remiſsio.* Ambroſ. de Pœnit. l. 2. c. 3.

And therefore the ſick Penitent, when he has received the foregoing Abſolution, would provide well for the Peace and Comfort of his Soul, if, after ſome reſpite to recover his ſtrength, or at ſome convenient time ſoon after, when he ſees moſt fit, he would Conſumate his Abſolution by receiving the Bleſſed Sacrament.

And other Penitents, after the uſe of this Office, would do well and wiſely to do the ſame, as ſoon after as conveniently they can.

AN

AN OFFICE FOR One troubled in Mind.

SCRIPTURES.

Psalm 103. v. 8 to 19, } { Psal. 130.
Ezek. 18. v. 21. to the end } { Ezek. 33. v. 11.
Luke 15. } { to v. 20.

1. For Profession of Trouble.

I Am poor and needy, and my heart is wounded within me. Psal. 119. 22.

Mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of my head, therefore my heart faileth me. Psalm, 40. 12.

Thou writest bitter things against me, and makest me to possess the iniquities of my youth. Job. 13. 26.

Lord, why castest thou off my Soul? why hidest thou thy face from me?

The

The Arrows of the Almighty are within me, the poyſon whereof drinketh up my ſpirit: The terrors of God do ſet themſelves in array againſt me. Job, 6. 4.

Thy fierce wrath goeth over me, thy terrors have cut me off.

While I ſuffer thy terrors, I am diſtracted. Pſal. 88. 14, 15, 16.

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2. *Grounds of Comfort.*

1. From the Mercifulneſs of God.

WILT thou break a leaf driven to and fro? and wilt thou purſue the dry ſtubble? Job 13. 25.

Will the Lord caſt off for ever? and will he be favourable no more?

Is his mercy clean gone for ever? doth his promiſe fail for evermore?

Hath God forgotten to be gracious? has he in anger ſhut up his tender Mercies?

And I ſaid, this is my infirmity: but I will remember the years of the right hand of the moſt High.

I will remember the works of the Lord, ſurely I will remember thy wonders of old. Pſal. 77. 7, 8, 9, 10, 11.

Thou haſt always been a God forgiving iniquity, tranſgreſſion, and ſin. Ex. 34. 6, 7.

The Lord is merciful and gracious, he will not always chide, neither will he keep his anger for ever. Pſal. 103. 8. 9.

Who is a God like unto thee, that pardoneth iniquity? He retaineth not his anger for ever, becauſe he delighteth in mercy. Mat. 7. 18.

2. From Promiſes to the Penitent.

WHen the wicked Man turneth away from his Wickedneſs, that he hath Commited, and doth that which is Lawful and Right, he ſhall ſave his Soul alive.

Becauſe he conſidereth, and turneth away from his Tranſgreſſions that he hath Committed, he ſhall ſurely live, he ſhall not Dye.

Repent therefore, and turn your ſelves from all your Tranſgreſſions, ſo Iniquity ſhall not be your Ruine. Ezek. 18. 27, 28, 30.

As I live, ſaith the Lord God, I have no pleaſure in the Death of the Wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil wayes, for why will you Dye? Ezek. 33. 11.

Go, and ſin no more, then will not I condemn thee. Jo. 8. 11.

Come unto me all ye that Labour, and are heavy Laden, and I will give you Reſt. Mat. 11. 28.

This is a faithfull ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the World to ſave Sinners, of whom I am Chief. 1 Tim. 1. 15.

If any Man Sin, we have an Advocate with the Father, Jeſus Chriſt the Righteous, and he is the Propitiation for our Sins. 1 Jo. 2. 1, 2.

The Blood of Jeſus Chriſt his Son, cleanſeth us from all Sin. 1 Jo. 1. 7.

There is therefore now no Condemnation, to them which are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit. Rom. 8. 1.

3. From the Compaſſionateneſs of our High Prieſt.

THe Lord Pityeth thoſe that fear him, like as a Father Pityeth his own Children. For

For he knows our Infirmityes, he re-membreth that we are Duſt. Pſal. 103. 13, 14.

We have not an High Prieſt, which cannot be touched with the feeling of our Infirmities; but was in all points tempted like as we are, yet without Sin. Heb. 4. 15.

He was made like unto his Brethren that he might be a Merciful and Faithful High Prieſt.

For in that he himſelf hath ſuffered being tempted, he is able to ſuccor them that are Tempted. Heb. 2. 17, 18.

He can have compaſſion on (or reaſonably bear as in the Margin, with) *the Ignorant and thoſe that are out of the way.* Heb. 5. 2.

He will not break the bruiſed Reed, nor quench the Smoaking Flax. Iſa. 42. 3.

3. The acceptableneſs of an Humble Spirit.

THe humble Publican ſtood afar off, would not ſo much as lift up his Eyes to Heaven, but ſmote upon his Breaſt, ſaying, God be mercyful to me a Sinner.

I tell you this Man went down to his House justified, rather than the other: for every one that Exalteth himself shall be abased, and he that Humbleth himself, shall be Exalted. Luke. 18. 13, 14.

To this Man will I look, even to him that is Poor, and of a Contrite Spirit, and Trembleth at my word Isa. 66. 2.

I dwell with him, that is of a Contrite and humble Spirit, to revive the Spirit of the humble, and to revive the Heart of the Contrite ones. Isa. 57. 15.

He healeth the Broken in Heart, and bindeth up their Wounds. Psal. 147. 3.

Of Peace, and Hope, and Joy in God.

PEace I leave with you, my Peace I give unto you. John. 14. 27.

These things have I spoken unto you, that in me you might have Peace. John. 16. 33.

Herein is our Love made Perfect, that we may have boldness in the Day of Judgment.

Perfect Love casteth out fear, because fear hath Torment. 1 Jo. 4. 17, 18.

Let all those that seek thee, rejoyce and be glad in thee. Psal. 40. 16.

The

The fruit of the Spirit, is Joy, Peace, Gal. 5. 22.

The Kingdom of God is Righteousness, and Peace, and Joy in the Holy Ghost. Rom. 14. 17.

Finally, my Brethren, rejoyce in the Lord. Phil. 3. 1.

Rejoyce in the Lord always, and again I say Rejoyce.

In every thing, by Prayer and supplication, with thanksgiving, let your request be made known unto God.

And the Peace of God, which Passeth all understanding, shall keep your Hearts and Minds through Christ Jesus Phil. 4. 6. 7.

Now the God of hope, fill you with all Joy, and Peace in Believing, that ye may abound in Hope, through the Power of the Holy Ghost. Rom. 15. 13.

Shew the same Diligence every one of you, to the full Assurance of Hope unto the end.

Which Hope, have as an Anchor of the Soul, both sure and Stedfast. Heb. 6. 11. 19.

Rejoyce in Hope. Rom. 12. 12.

Be sober, and Hope to the End. 1 Pet. 1. 13.

Love

Love his appearing. 2 Tim. 4. 8.
Looking for, and haſtening unto the coming of the Day of God. 2. Pet. 3. 12.
Come Lord Jeſus, come quickly. Rev. 22. 20.
Glory be to the Father, and to the Son, &c.
As it was in the Begining, &c.

5. An Hymn of Thankſgiving, after one is Delivered from Trouble of Mind.

The bruiſed Reed, O! Lord, thou haſte not broke, nor quenched the ſmoaking Flax, Mat. 12. 20.
Thou haſt reſtored unto me the Joy of thy Salvation, and upheld me with thy free Spirit.
Thou haſt made me to hear of Joy and Gladneſs, that the Bones which thou haſt broken Rejoyce. Pſal. 51. 8. 12.
I ſaid I will confeſs my Tranſgreſions unto the Lord, and thou forgaveſt the Iniquity of my Sin.
For this ſhall every one that is Godly, pray unto thee in a Time when thou mayeſt be found. Pſal. 32. 5. 6.

Depart

Depart from me all ye Workers of Iniquity; for the Lord hath heard the Voyce of my weeping.

The Lord hath heard my ſupplication, the Lord will recieve my Prayer. Pſal. 6. 8. 9.

He will regard the Prayer of the deſtitute, and not deſpiſe their Prayer. And this ſhall be written from the Generation to come; and the People which ſhall be created ſhall Praiſe the Lord. Pſal. 102. 17, 18.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, World without end Amen.

PRAYERS.

1. *A general Prayer for one troubled in mind.*

O! Righteous Lord, thy Juſtice hath brought me to reap the bitter fruits of my own evil ways, and * *to poſſeſs mine iniquities. My ſins* at length *have taken hold upon me, and thou writeſt bitter things againſt me,* and thy † *fierce wrath goeth over me*

* Job. 13. 26.

† Pſal. 88. 15. 16.

me. Thy Terrors do even diſtract my thoughts, my Spirit is quite broken within me by reaſon thereof, † *and my Heart faileth me.* † Pſal. 40. 12.

But, O! Gracious God, tho I be troubled and caſt down, let me not fall, I humbly intreat thee, into utter deſpair. Whilſt I live, let me not forgoe the hopes of thy Mercy, nor the care of my own Returne to my Duty. When I groan under my Burdens, make me to flee unto thee for eaſe. When I am terrified with my former Sins, let me make haſte to forſake the ſame, and labour diligently to ſet my Soul ſafe by new Obedience. When I am ſtruck with the ſting of my own Guilts, enable, me O! Jeſu, to look up to thy Croſs, and to the merits thereof, and to reſt my Heart upon the ſame by true Repentance. When I am moſt miſtruſtful of my ſelf, let me not miſtruſt thee, nor call in Queſtion any Comfortable Promiſes of thy free Grace and Mercy.

O! Father, let thy ſmiteing reclaim and amend me, and then let thy comforts revive me. Let thy Dear Sons moſt Pretious Blood Expiate all my

Sins, and let his Grace cure them. And instead of these most just and deserved Terrors, wherewith thou now takest Vengeance for the same; Lord, let me have thy Mercy to forgive my Sins, and cause me to hear the Voice of Peace, to quiet and Comfort my amazed Conscience, for my only Saviour and Redeemer Jesus Christ's sake, *Amen.*

A Prayer for the same, out of the Office of the Visitation of the Sick.

'O! Blessed Lord, the Father of 'Mercys, and the God of all 'Comforts, I beseech thee look down 'in pity, and compassion upon me thy 'afflicted Servant. Thou writest bit-'ter things against me, and makest me 'to possess my former iniquities; 'thy wrath lyeth hard upon me, and 'my Soul is full of Trouble. But 'O! merciful God, who hast written 'thy Holy word for our Learning, 'that we through Patience and Com-'fort of thy Holy Scriptures might 'have hope; give me a right under-'standing of my Self, and of thy 'Threats and Promises, that I may 'neither

'neither cast away my Confidence in 'thee, nor place it any where but in 'thee. Give me Strength against all 'my Temptations, and Heal all my 'Distempers. Break not the bruised 'Reed, nor quench the smoaking Flax. 'Shut not up thy tender Mercys in 'Displeasure; but make me to hear 'of joy and gladness, that the bones 'which thou hast broken may re-'joyce. Deliver me from fear of the 'Enemy, and lift up the light of 'thy Countenance upon me, and give 'me Peace through the merits and 'mediation of Jesus Christ our Lord, *Amen.*

Collect for 21. Sunday after Trinity.

GRant, I beseech thee, Merciful Lord, to me and all thy faithfull People, Pardon and Peace, that we may be cleansed from all our Sins, and serve thee with a quiet mind, through Jesus Christ our Lord, Amen.

Prayers for *Particular Graces.*

1. *Prayers for a Sense of Sins, without Despair of Mercy to Pardon them, or of Grace to cure them.*

I.

O! Almighty Lord, make me truly, and deeply humble for my sins, and fully sensible of my own Vileness. Never suffer me so far to loose my fears, as to grow conceited of my self, or Careless of my Duty; nor so far to presume upon thy Mercy and Pardon, when I truly repent of the same, as to cast off a true Dread and Terror of thy Justice, if I should revolt and return to them again.

But deliver me, O! my God, from all such abjectness, as, instead of setting me further off from my Sins, is fit only to keep me a surer Prisoner under them. And whilst I retain so much fear and lowlyness, as will keep up holy care and watchfulness; grant that I may retain so much hope too, as will encourage and strengthen Holy Endeavours, and afford Peace. And

And therefore, O! my Dear Lord, when I think the worſt of my ſelf, let me not proceed to a Beleif, that I am paſt all bounds, of being pardoned by thy Mercy, or of being made better by thy Grace. Let me not once imagine when I am fallen, either that it is in vain for me to endeavour to riſe again; or, if by thy help I ſhould riſe, that there is no hope of my being forgiven.

But when I am moſt jealous of my ſelf, let me be confident of thee. And together with an humble ſenſe and fear of my Sins, enable me to keep up a ſure hope of thy Promiſes, and a ſtrict care of my own Repentance, and a Comfortable Perſuaſion of thy Gracious acceptance thereof, for our Lord Jeſus Chriſts ſake *Amen.*

II.

KEEP me always ſenſible, O! God, that as thou art moſt juſtly angred at my Sins; ſo thou art moſt eaſy to be appeaſed, and reconciled by my true Repentance. And that thou art not more offended with me, whilſt I lye down in my folly;

than thou wilt be delighted with me, when with the *Penitent Prodigal*, I ſhall have come to my ſelf, and returned to my Duty. Let me never forget, that † *there is joy in Heaven over every Sinner that Repenteth*; and that *whenſoever a Sinner turneth away from his iniquity*, he ſhall be ſure to *find mercy* with thee, through the merits and mediation of Jeſus Chriſt our Lord, *Amen*.

† *Luk.* 15. 7.

2. A Prayer for *Hopes of Mercy, and of Grace, to encourage Repentance.*

MY Heart, O! almighty Lord, is full of trouble, and ought to be ſo whilſt it is fond of ſin. But let not my ſorrow ſettle into a neglect of cure, nor my fear grow up into Deſpair. When I think ill of my ſelf, let me not fall, O! moſt Gracious Father, to think ill of thee: and after I have grievouſly affronted thy Majeſty, as I have alaſs! thro all the courſe of my life, let me not come now at laſt to affront and exclude thy Mercy.

My Sins, O! Lord, are many, and great. But my ſweet Saviours Merits,

its, and thy Mercys, are infinitely greater. And the Guilt thereof is not too great for thy Mercy to Pardon; nor my proneneſs to repeat the ſame, too great for thy Grace to overcome. And therefore, O! Dear God, tho by my former evil life, I have thrown off my Innocence; give me not up therewith, to throw away the thoughts of my own Repentance, nor the hopes of thy Gracious acceptance. Let me not ſhut that Gate of Mercy upon my ſelf by Deſpair, which thou haſt ſet open for every truly contrite Sinner; nor neglect by true Repentance to enter in at the ſame.

† *There is mercy with thee*, O God! that thou mayeſt be appeaſed: And therefore there ſhall be Repentance with me, and in hopes of thy mercy *thou ſhalt be feared.* Tho I have falen, yet, by thy Grace I will not reſt under my fall; nor deſpair of thy Mercy when I am riſen; nor of ſtrength by thy Grace, to riſe up again. But ſetting my heart to fear thee, I deſire to reſt my Soul on the ſure hopes of thy Spirit, to perfect my ſincere Endeavours, and on the ſure Hopes

† *Pſal.* 130. 4.

of thy Mercy to Pardon mine Offences, for the merits of thy dear Son, and my only Saviour and Redeemer, Jesus Christ, *Amen.*

3 *A Prayer setting forth the Grounds of Hope thereof.*

O! Father of Mercys, be thou my support and stay under all this heavyness and Dejection of my Spirit. And let not thy Mercy, or my Faith fail me, when all things else do.

Tho at present thou art angry with me: yet, O Lord! † *thou retainest not anger for ever, because thou delightest in Mercy.* Oh! resume thy beloved property towards me, and laying aside thy fierce wrath, shew Pity on me.

† *Mic.* 7. 18.

Tho I am a wicked, and a wretched Creature, yet, thou art a Merciful God. † *Thou art a God forgiving Iniquity*, forgive that which lyes so heavy upon me. † *Thou art the Saviour of Sinners*, save me who am a most Greivous Sinner, and let me not Perish in my Sins.

† *Ex.* 34. 6. 7.

* 1 *Tim.* 1. 15.

Thy Mercyes, O! Gracious Father,

ther, have been wonderful towards the greateſt offenders; ſuch as thy ſervant *David*, who was guilty of *Adultery* and *Murther*; and *Peter*, who *forſware himſelf*, and *denyed his Maſter*; and *Saul*, who *Perſecuted* and *made havock of the Church*; yea, and even thoſe wicked *Jews*, who *murdered* and *Crucyfied* the *Son of God himſelf*: and they were never ſhut againſt any Sinners, who turned to thee with true Repentance. Oh! then let not me deſpair of that Pardon, which was never yet deny'd to any truly contrite heart in my condition. Let not me imagine, that thou, who art infinite in mercys, haſt leſs mercy in ſtore when I need, than thou hadſt for the needs of others. Or that thou, who art a tender Father towards all, and † *Judgeſt without reſpect of perſons*, wilt deny that mercy to my true repentance, which, according to thy gracious Promiſes, thou didſt extend to theirs. † 1 Pet. 1. 17.

I know, O! God, that I have deſerved the ſevereſt Puniſhments. But thy mercy dealeth not with us according to our Deſerts. And as my ſins have deſerved Puniſhment; ſo

thou, O! Blessed Jesus, hast deserved my Pardon of the same.

* 1 Jo. 2. 2. Thou * *art the Propitiation for our* † 1 Jo. 1. 7. *sins:* And thy † *Blood cleanseth us from all sin.* Oh! let me not mistrust the sufficiency of thy Sacrifice, to atone for all mine Offences, which expiates the Sins of the whole World. * 1 Jo. 2. 1. * *If any Man sin, thou art his Advocate with the Father:* And let not me imagine that thou canst ever move in vain; or, that whilst thou art ready, yea, sure to intercede in the cause of every other contrite Sinner, thou wilt be silent, and sit still in mine.

Holy Father, have mercy on me. Sweet Jesu, cleanse and save me. Wash away the stain of my Sins, and speak peace to my affrighted conscience, and revive and comfort up my broken Heart: that I may live a monument of thy mercy, and a comfort to poor Penitents and Broken Spirits, who shall hereafter be upheld thereby, and hope for like mercy in their Dejection, as thou shalt have graciously shewed to me in mine, for my Blessed Saviour and Redeemer Jesus Christs sake, *Amen.*

4 *Prayers for Mercy and* † *favourable allowances, in trying our Services.*

† For clearer Information about these Favourable allowances, the Devout Petitioner may consult *the Practical Believer: or the Articles of the Apostles Creed, drawn out to form a true Christians Heart and Practice.* Part. 2. Chap. 4. And *the Measures of Christian Obedience.* Parts the 4*th.* and 5*th.*

I.

BE not extream, O Lord, in marking what I have done amiss, nor deal Strictly and Rigorously with me; but Judge of all my ways with mercy. *Thou* * *knowest our frame, and considerest how weak and frail it is:* Oh! make gracious allowances for all the Pityable frailtyes, and forgetfullness thereof. † Psal. 103. 14.

In pleading my Cause, O Blessed Jesu, shew thy self † *a mercyfull High Priest, who canst bear in reason with our Ignorance, and Errors, and canst be touch'd with the feeling of our infirmitys.* Stand not upon Rigours in discussing my poor Services, nor reject any good † Heb. 2. 17. and c. 4. 15. and c. 5. 2.

† Isa. 42. 3. beginnings of thy Grace in my returning Heart. † *Quench not the smoaking Flax*, but by the gentle breathings of thy Holy Spirit, quicken it into a pure flame: *Nor break the bruised Reed*, but in tender care and pity bind it up.

Examine all my ways, and weaknesses, Oh! my God, with the indulgent and compassionate abatements of a Father. Judge me, O! Lord, with the mercy and gentleness of a Saviour. Try me with the favour of one that dyed for me, and seeks at any rate, if it may be done justly and reasonably, to save, not to condemn me.

Be such a Judge, O! blessed Jesu, as will not strain things to my prejudice, but that seeks, as far as it may be done with any fairness, to make the best of my Cause. A Judge, that is ready to make the most of my well meant and sincere Services, and to supply their wants and imperfections, by a gracious acceptance. And to make the least of my Errors and Miscarriages, admitting, and makeing the uttermost of any thing, which can with truth and reason be offered

ed, in abatement, or excuſe there-of.

Jndge me, O! merciful God, with ſuch condeſcentions of Love and Mercy, and with ſuch mixtures of favour and equity, as may give poor Sinners, who know they labour under manifold defects and frailties, cauſe to hope in thee, and comfort to appear before thee. With ſuch, as may make them look up to thee with *Peace* and *Joy*, and long † *for thy coming*; and ſupport them under all the Tryals and Sorrows of this troubleſome World, with a comfortable confidence of being received at laſt into thine everlaſting Kingdom, through the Merits and Mediation of Jeſus Chriſt our Lord, *Amen*.

† 2 Pet. 3. 12. Rev. 22. 20

II.

LORD, tho I am ſtill offending thee, yet I dearly love thee. I can never take pleaſure in my ſelf, but when I think I have pleaſed thee. Nay, I hate my ſelf for it, as often as I find that I have offended thee. And I bear thee a Childs obedient Regard and Reverence, tho alaſs! with too much of the alloy and mixture

ture of a Childs folly and forgetfullneſs.

Look upon mine offences therefore, I humbly intreat thee, O! Father, as the offences of one who loves thee above all things. Look upon them as the ſlips of one, whoſe Heart nevertheleſs is bent upon thy fear, and devoted to thy Service. But who pays thee this Service under a load of Humane Infirmitys, and much frailty of the fleſh. Who at one time is drowſie, at another unwary; who is forgetful in many things, and haſty and inconſiderate in more; who naturally grows weary and remiſs, when tryals return often, or continue long; and whoſe unconſtant Temper is too often dull and liſtleſs, when it needs to be moſt active and vigorous; and ſupine and inadvertent, when it ſhould be moſt circumſpect, and ſtand moſt ſtrictly upon its Guard.

But through all this Cloud of mine infirmities, be thou pleaſed, O! Gracious Lord, to look to my Love and Devotedneſs to thy Laws: and mercifully accept my Love, and pity my weakneſſes. Oh! thou who madeſt me; Conſider, and Pity my frailty.

Oh!

Oh! thou who † *haſt bore our infirmities*, tho *without ſin*, in thy ſelf, have compaſſion on them in me. Bear with them, O! Lord, as with the failures and forgetfulneſſes of a ſincerely affectionate and devoted, tho of a very frail and heedleſs Servant. Bear with them, O! Father, as with the Errors and Overſights, of a loving and dutiful, tho of a very weak, and frail, and ſimple Child. And let me have thy Grace to help and guard me againſt them, as well as thy mercy to pity and pardon them, for my deareſt Lord and Saviour Jeſus Chriſts ſake, *Amen*.

† Heb. 4. 15.

5. A Prayer for a *Clear and ſettled Judgement of our Selves, and of what may eſtabliſh us in Peace.*

O! God, the giver of all wiſe thoughts, and the light of thoſe that ſit in darkneſs, ſend forth the light of thy Spirit into my Heart, and ſcatter thoſe Clouds of Fears and Ignorance, which have been gathering, and ſettling themſelves upon it. Rid me of all confuſedneſs of thoughts; and clear up my mind with juſt and due appre-

apprehenſions, both of thee, and of my ſelf. And fix and ſtabliſh me, O! Lord, in right Judgements, that when by thy Grace, I am once well reſolved in things belonging to my peace, I may not be ſoon ſhaken in mind, or eaſily removed from the ſame, by any returns of ill grounded and diſtempered fears, and melancholly ſuggeſtions.

Remove from me, if it may pleaſe thee, O! Merciful Father, any diſorders of a diſtempered Body, that make me unſtable in thoſe juſt perſuaſions of thy Grace and Mercy, which ſhould do me good; or that do any otherways caſt a Miſt before my troubled Spirit. Suffer not my tears for my ſins, to encreaſe ſo far, as inſtead of being a help to carry me out of them, to prove a ſnare to detain me in them, and to hinder me from putting forth my ſelf to do my duty, by holding me under an unprofitable ſorrow, and tempting me to deſpair of mercy.

Lord, fill me plenteouſly with all thoſe Graces of thy holy Spirit, which muſt recommend my Soul to thee: and with ſuch comforts of the ſame, as

as may ſweeten Religion to me, and carry me, inſtead of ſpending my ſelf in fruitleſs complaints, to put forth real endeavours of doing thee Honour and Service, and to lay out my ſelf in ways of thy Glory and of mine own everlaſting peace, through Jeſus Chriſt my Lord, *Amen.*

6. *A Prayer for Recommendation of our Humble fears, to Gods merciful acceptance.*

BUT † *tho I am afraid*, yet, O! my God, *I truſt in thee.* My fears and miſtruſts are only of my ſelf, and of the worthleſſneſs and unacceptableneſs of mine own Services, or of the inſufficiency, or inſincerity of my own Repentance; but are not at all a miſtruſt of thy Promiſes, or of the certainty of thy mercy towards all true Penitent Sinners. † Pſal. 56. 3.

And let not this lowlineſs in mine own Eyes, O! Merciful Lord, hinder me from being acceptable in thine. Look graciouſly upon me, as thou didſt upon the *poor Publican*, tho † *I ſtand afar off*, and dare only call for mercy at a diſtance, and † Luk. 18. 13. 14.

not

not lift up so much as my Eyes to Heaven. † *Look upon me,* who have a *contrite Heart,* and despise it not; *who am Poor and Tremble at thy word,* and according to thy Promise, *dwell with me,* and *receive my Spirit.*

† Isa. 66. 2. & c. 57. 15.

* Jam. 4. 10. Lord, * *I humble my self before thee, do thou take me up.* I humble my self justly, but do thou take me up in mercy. And all my comforts, will I ever most thankfully ascribe to the praise of thy free bounty and Grace, through the merits of my blessed Saviour and Redeemer, Jesus Christ, *Amen.*

7. *Prayers for Peace, and Hope, and Joyn in God.*

I.

O! Blessed Lord, grant that I may both do thy holy will, and take delight in doing it; and have the Comfort, as well as the Guidance of thy Grace. Grant me even now to taste the pleasures, as well as hereafter to reap the Profits of thy Service, that I may both go on therein more cheerfully my self, and may also recommend the same unto others, by shew-

ſhewing a comfortable and joyful ſpirit in Performance thereof.

O! that no hard or unjuſt thoughts of thee, may embitter Religion to me. O! that no miſtruſts of thy merciful acceptance, may either diſcourage the courſe of my ſincere obedience, or deprive me of the comforts of the ſame. Whilſt I am labouring ſincerely to ſerve thee, give me the comfort of hope, that thou doſt accept me, and let me find the ways of † *of righteouſneſs* to be *ways of Peace*, both now and in the end, through Jeſus Chriſt my Lord. *Amen.*

† Pro. 3. 17. Pſ. 119. 156. Pſ. 33. 37.

II.

Lord, let thy Holy ſpirit work in me * *Joy and Peace*, together with *Faith and Righteouſneſs*, and other of its bleſſed *fruits*. Set up † *thy Kingdom* in my heart, as in *righteouſneſs*, ſo in *Peace and Joy in the Holy Ghoſt*. Teach me * *to joyce in the Lord*; Yea, to *rejoyce in him always*. Let *perfect love*, when it increaſeth Obedience and chearful Reverence, † *caſt out all tormenting fears: and let the Peace of God, which paſſeth all underſtanding, keep my heart and mind*, Yea, keep it ſo ſure

* Gal. 5. 22. † Rom. 14. 17. * Phil. 3. 1. c. 4. 4. † Jo. 4. 17.

sure, that doubtfullness or dispair may never be able to possess themselves thereof any more.

* Rom. 15 13. † Heb. 6. 11. 19. Make my heart to *hope in God*; yea, * *to abound in hope through the Power of the Holy Ghost.* To † *give diligence to the full assurance of hope*, and that *even to the end.* O! that I may have this comfortable hope of thy mercies, *as an anchor of the Soul, both sure and steadfast*, and may never be driven from the same, by any Storms, or troubles of this World.

* Rom. 12. 12. † Rom. 15 13. * 2 Tim. 4. 8. 2 Pet. 3. 12 Yea, grant O! Lord, that I may * *rejoyce in hope*, and † *be filled with all joy and peace in believing.* That I may * *look for thy glorious appearance*, and love it, and with desire *haste it on.* And that in all my Tryals here, I may bear up my self with the comfortable expectation of the same, till at length thou shalt mercifully accomplish my Hope, and turn it into a blessed and everlasting fruition and enjoyment, for my dearest Lord and Saviour Jesus Christ's sake. *Amen.*

The Person in trouble, may likewise use the Prayers in the Office for Penitents, intituled, *A Profession of*

of the fruits of Repentance, and the conditions of forgiveneſs, p. 29 for the quieting of his mind. And the two Prayers following, *for Pardon of Sins, and for Peace of mind and comfort upon the ſame*, as he ſees cauſe.

8. *A Prayer againſt perplexing Doubts and Scruples.*

O Merciful Lord, keep me under ſuch an Holy Fear, as will make me careful not to truſt in falſe ways, nor to ſwerve from my Duty when I know it. But remove from me perplexing doubts, and unreſolvedneſs about the ſame, which will either hinder me from doing it at all, or make me do it heavily and with a troubled mind. Let not me indulge them, as true tenderneſs of ſpirit, and fruits of thy Grace; but labour againſt them, as my ſpiritual diſeaſes, or as Satans Temptations.

Lord, let not me be ſtill diſputing what thy holy will is, when I ſhould be doing it; or endleſſy doubtful and diſturbed to find thy ways, when I ſhould be walking in them; and ever irreſo-

lute

lute and ſtill ſcrupulouſly deliberating, when I am called out to action

Let me not want knowledge of my duty, ſo as to diſobey thee blindly and ſecurely: Nor true tenderneſs of Conſcience, ſo as to venture on ſome things which really offend thee, without remorſe, becauſe they ſeem little to my carnal and corrupt thoughts, or are little accounted of by others.

But after once I have been duely inſtructed therein, and am tenderly ſenſible of the ſame, cauſe me to be fixed and firmly ſettled in what I know, and to give up my ſelfe afterwards chearfully to perform it; not ſcrupulouſly to debate a new, and endleſly examine on every occaſion, whether I may ſafely and acceptably do it or no.

O! My God, let faith and knowledge direct my ſteps, and let Joy and Peace accompany them. Whatever elſe thou leaveſt me ignorant of, let me be clear and well reſolved about thy ways, and careful with all uprightneſs to walk therein. Let me not miſs here of finding and doing my duty, nor at laſt of thy eternal

mercy

mercy, through Jesus Christ my Lord. *Amen.*

9. *A Prayer against Prophane mistrust of Divine Truths, and Blasphemous Thoughts.*

O! Most gracious God, who by the Power of thy Spirit, art only able to cure the sickness, and to overcome the unrulines of mine; Protect me, I humbly and earnestly intreat thee, against all Prophane Doubts and Mistrusts of thy truths, and against all Blasphemous Thoughts and suggestions about Divine things, which either mine own melancholly fancy, or the busie and wicked adversary, are ready to represent and suggest to me.

Never suffer them, O! God, to stagger or weaken my Faith, nor to hinder or clog my Practice, nor, if thou pleasest, by their wearisom conflicts, to be a pain and burden to my Life. Preserve me, not only from the sin, but, if it may seem good to thy Fatherly Wisdom, from the temptation too, and from the trouble and sorrow of them.

But

But if it be thy blessed will, to continue these prophane and terrifying thoughts for my Tryal and Humiliation; Lord, make me sensible, and comfort my disturbed Heart with the sense thereof, that it will not be imputed as a sin to me to be tempted therewith, but to yield to the Temptation. And that in thy sight, I am not guilty of the same, whilst I neither believe them, nor give place to them; not altering or abateing, either my Faith, or my Practice thereupon. And that they are the enemies sin, who, to try and tempt me, studiously and wickedly suggests them; not mine, who instead of hearkning thereto and complying therewith, immediately resist them as soon as I perceive them, and cast them out with horror and indignation.

And Oh! that during this tryal, I may learn to depend intirely upon thee without whom I can do nothing. That as often as these prophane thoughts are thrown into my mind, I may find Grace to overcome them, and without the least allowance or delay, to throw them out again. And that I may learn to bear with my self,

and

and to shew Patience under them, as under every other affliction and tryal of thy ordering. Trusting to thy Grace to assist me, and to thy mercy to accept me, whilst I am humbly labouring under the same; and to thy goodness to rid me of them in thy due time, for my Dear Lord and only Saviour Jesus Christ's sake. *Amen.*

10. *A thanksgiving, for satisfaction and comfort, after one has been troubled in Mind.*

O! Merciful Lord, thou hast caused the light to shine out in the midst of darkness, and given me order and clearness, for my former confusedness of thoughts, and setled my trembling and troubled spirit in rest and Peace. Thy Grace has comfortably resolved and enlightned me about thy ways, and set me free from my entangling scruples, and rid me of my dejecting and disquieting fears, by comfortable hopes of thy free mercies in Christ Jesus.

Bleſſed be thy love, O! Gracious Father, for ſending me ſuch ſeaſonable helps and ſuitable inſtructors, who by clear repreſentations of things, have happily removed my fears and ignorance. And bleſſed be thy Grace, for opening my Heart and Eyes, and enlightening and quieting my ſpirit, by their means. But above all, bleſſed be thy goodneſs, for giving us ſuch ſweet promiſes of favour and mercy in Jeſus Chriſt, as may give poor ſinners eaſe of Heart, and humble confidence in thee.

And, Oh! Do thou, who haſt now moſt graciouſly ſpoken peace unto my Soul, maintain and keep up clear knowledge, and unſwerving righteouſneſs in the ſame, that it relaps not into guilt and fear, nor be clogg'd and diſquieted by doubts and ſcruples any more. Make me ſatisfied and ſettled in a right underſtanding of all good things, and careful in the obſervance of them. And let not any buſie workings of the Adverſary, or of my own melancholly, make me unneceſſarily miſtruſtful, or ſuſpicious, or unduely jealous, either of thee, or of my ſelf. Let me not be

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be fickle and ſoon alterd, in my Perſwaſions of thy Love, or in my purpoſes of thy Service. But fix my heart in thoughts of righteouſneſs, and in the bleſſings and comforts of Joy and Peace, for our Lord Jeſus Chriſt's ſake. *Amen.*

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